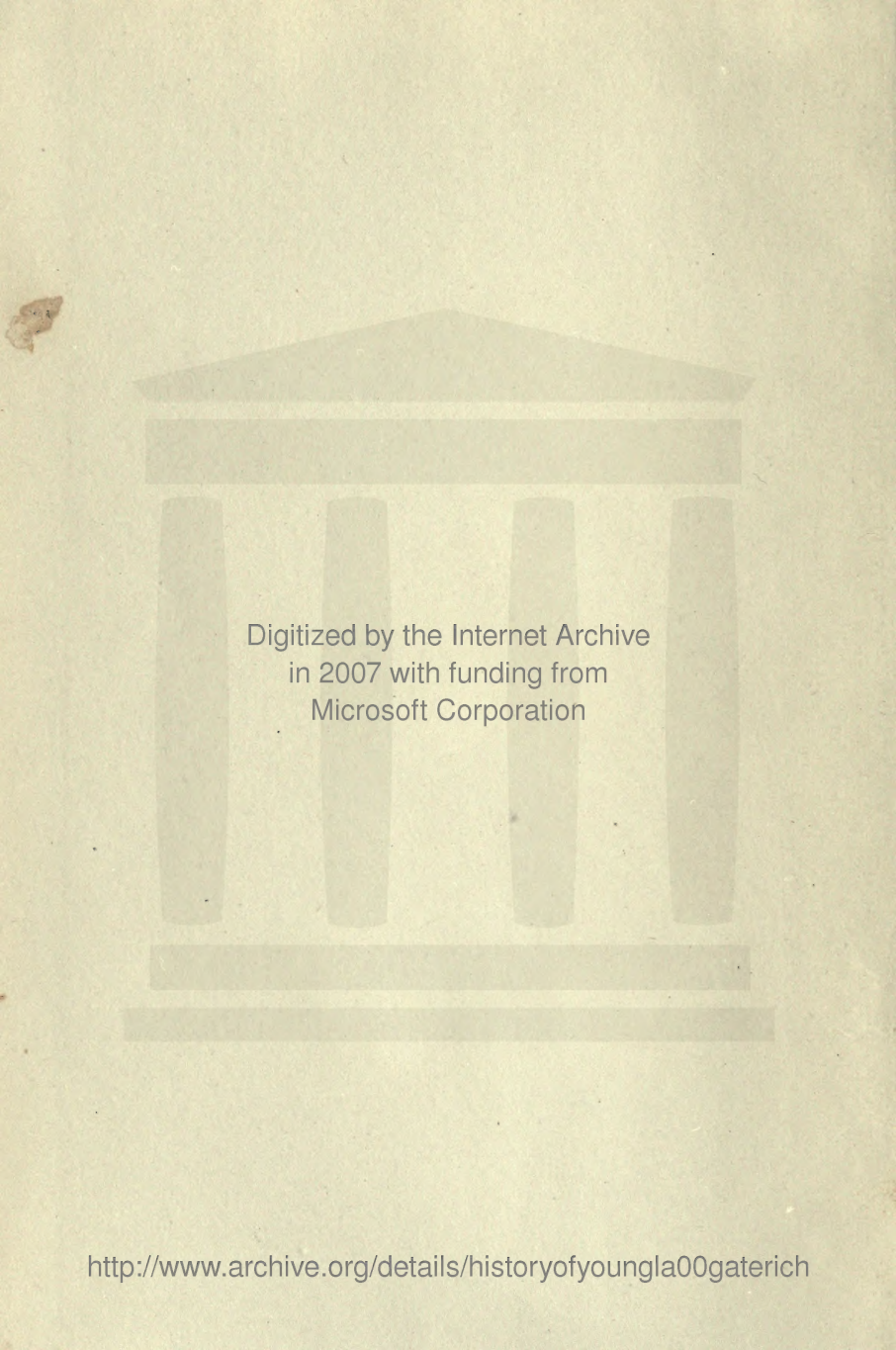
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Elmina S. Taylor

HISTORY

OF THE

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

From November 1869 to June 1910

By SUSA YOUNG GATES

REVISED AND PUBLISHED BY THE GENERAL BOARD
OF Y. L. M. I. A.

Salt Lake City, Utah
THE DESERET NEWS
1911

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PREFACE.

THIS, the history of the Young Ladies' Mutual Improvement Association, is the first published history of the organized work of women in the Church. The brief sketch suggested in 1900 by May Booth Talmage has naturally and insistently grown into the complete record of the development of the organization herewith presented; and yet, the record tells only in outline all of the interesting and really wonderful work accomplished by the young women of the Church, in their attempts at Mutual Improvement.

The aim of the History Committee, associated with the author and the Executive Board, has been to prepare a correct, comprehensive, and inspiring history of the Mutual Improvement movement among the young ladies of the Church in all the world from its beginning until June 1st, 1910. To attain this end the labors of the author and the committee have had a threefold direction: first, to present a connected story of the supervisory and directive activity of the organization; second, to write a series of pen-pictures of the women who have organized and held together the forces which have made the organization successful; third, to compile conscientious, though necessarily brief, histories of the Young Ladies' Mutual Improvement work in each of the sixty-two stakes of Zion. The data upon which this work is based have been gathered from the libraries of the Church, from diaries, by countless conversations and correspondence, from the records, but especially by correspondence with the present and recent Y. L. M. I. A. officers in the various wards and stakes of the Church. The actual writing and

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editing have been done by women busy with housekeeping cares; and the contributors have likewise been hampered in the work by womanly limitations. These facts will explain many of the imperfections of the book; and we hope will temper the voice of criticism.

Only the devotion of various members of the General Board has made this book possible. From the beginning, our great leader and president, the late Elmina S. Taylor, gave her devoted attention and inspired faith to the work. Her successor, Martha H. Tingey, has continued the work with the same earnestness and devotion. Ann M. Cannon has been a source of inspiration and strength; she has labored with unselfish care and indomitable courage to make this history worthy of the great work it represents. With her has been associated Estelle Neff Caldwell. They must share the honors, if there are such, as they have shared the toils. The members of the executive board have been the constant attendants at history meetings; they, together with the History Committee, have likewise given much in the months they have spent reading the manuscript, and in suggesting and improving as the original humble plan expanded and developed. The History Committee were: Maria Y. Dougall, Augusta W. Grant, Minnie J. Snow, May Booth Talmage, and, after Sister Snow's death, Estelle Neff Caldwell. To all these friends and helpers the book really owes its merit.

Slowly, and in the face of many hindrances and amidst struggling heartaches, the work has taken form. The field was untrodden; no guides marked the way; and the day had many duties. But inspiration was in the labor; it fostered love; and the author praises God who has been her stay in this labor. May the unselfish loving spirit of God's work come to every reader of this history.

SUSA YOUNG GATES.

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HISTORY

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CHAPTER I.

THE GENESIS OF MUTUAL IMPROVEMENT.

Opportunities accorded to Mormon women.—Pioneer conditions obtaining.—Organization of the first Retrenchment Association, November 28th, 1869.—The idea of retrenchment grows.

THE genesis of things is always interesting in whatsoever form it may be manifested; not only in the study of life itself, but also in the consideration of any expression of human activity. Moreover, the interest is doubled in value, when it centers around the lives of peoples who are little known, and whose history reveals ideas and information that are unusual and novel. There is much to attract the casual observer in all that pertains to the peculiar people called Mormons; and this interest is not least active in the lives and labors of the women. Why this is so we shall not here inquire, but the story of the influences which have contributed and which do now contribute to the condition of the women of Zion will prove of vital interest to themselves as well as to others.

When advantages and opportunities have been given to women, as to other less favored classes, these advantages have been as a rule the result of long-continued and strenuous efforts on the part of the women themselves. It does not often happen that the men in any community take

the initiative and offer women superior opportunities. When such a thing is done in any land, it is looked upon as evidence of a high degree of intellectual and moral development. This very thing, however, was done by the Prophet Joseph Smith in 1842, when he called the women together in Nauvoo, and told them the Lord had inspired him to organize them into a regular and duly authorized society, with officers, and definite yet widely elastic objects and aims. No prophet or reformer of ancient or modern times has surpassed, nay, has equaled, the Prophet Joseph Smith in the breadth and scope of the opportunities which he accorded womanhood. He possessed more genuine initiative than any man who has lived since the Savior. He produced more seed-thoughts, revealed more new truths, set in operation more gigantic plans for the world's betterment than any modern man, living or dead.

After the cruel death of their prophet and their patriarch, the Mormon people were driven out into the western deserts. They were led thither by another great man, Brigham Young. For twenty years the valleys of Utah gave the people an isolated shelter, a somewhat bare subsistence, and peace. Brigham Young well knew that the people could not long be hedged about by mountain-walls, nor barriers of isolation. The onward sweep of civilization would bring in its train many blessings and some pitfalls. The great pioneer had taught the people how to plant and water their sterile valley farms; how to congregate their homes in such form as would give them all the advantages of village life. He had established schools, churches, and social halls in the midst of the clustered houses, while the farming lands radiated from this center into the edges of the hills. He had persuaded the people to devote themselves to the cultivation of the soil, the establishment of various industries, instead of following an unstable and dan-

gerous pursuit of the minerals hid in the shoulders of the mountains. The hum of the factory was heard in the land, and the multitudes of traveling California emigrants found shelter, supplies and rest in the busy villages enclosed by the Wasatch mountains.

The great northwestern region of our country, together with the golden land on the sands of the Pacific, began filling up rapidly during the sixties. A cry was sent up to Congress for aid to build a transcontinental railway. Brigham Young was among the first to voice this cry, and he took practical steps to assist the government in fulfilling his desires. The Mormon leaders were not blind to all that a sudden influx of strangers would mean to a people, then sheltered and at peace. They had lingering memories which taught them all that hatred and bigotry might do, if the same spirit that had once dogged their every step should animate those who might come. And far more to be dreaded than persecution was the spirit of folly and fashion, excitement and extravagance, which seems a necessary but sad accompaniment to all forms of high civilization. With the near approach of the steam horse in the year 1869, came the forerunners of its presence. Books multiplied, but so also did saloons. Goods became cheaper, and the people demanded money with which to buy. The loom and the wheel gradually disappeared. Sewing machines crept in slowly; and then the women subscribed for the new fashion-magazines from which to glean ideas how to cut their cloth and sew it up again in fanciful shapes.

The true exponent of the religion of Jesus Christ will be deeply conscious of the principle involved in the words of the Savior, when, in His last recorded earthly prayer, He said, concerning His disciples, "And now I am no more in the world, but these are in the world, and I come

to thee. * * * I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth." The world is all about us; and our struggle will always be, not to hide away from it, but to create about ourselves an atmosphere so refined and pure, so simple and sincere, that everyone who comes within the radius of that atmosphere will breathe its sweet simplicity with gratitude and joy. This principle lay deep in the heart of the master pioneer. He contemplated measures that could be put in force to shield the people of Utah from the worldliness which the influx of strangers would bring at the completion of the transcontinental railroad.

There was a host of young women growing up in Zion, who had been born, as we term it, "under the covenant of the Priesthood," but were not identified with the Relief Society. These girls had not studied the principles of the Gospel, as had their mothers, who had accepted the truth in eastern lands or in a foreign country. The daughters of Zion were passing fair; and coupled with their simple beauty was a freedom of demeanor, bred by the western atmosphere. They were getting the common education that comes from books and schools, and most of them were carefully trained in the domestic virtues. But many there were who did not have the opportunity of studying the principles of the Gospel, in sequence and with intelligent application. The girls were not then sent out on missions, as were their brothers, and so did not acquire that best of spiritual and intellectual training which is given in the heaven-appointed university of missionary life.

It is well known that Brigham Young had a very large family. Not all know of one striking fact connected with his family—a statement which might be repeated of

other large Mormon families belonging to the men and women of that day—that of the fifty-six children born to Brigham Young, (ten of whom died in infancy,) not one was halt, lame, blind, or impaired in mental or spiritual powers. They were a race of hardy and rather bright children, more full, perhaps, of life and animation than the average youth. Therefore they were not easy to manage; but all had a most profound love and esteem for their father. He, in turn, was extremely proud of his children; and when any of them showed a disposition to be unworthy of his trust and confidence, it was a deep sorrow to him. He had a strong sense of his own personal obligation to the people who sustained him as their head; and he was wise enough to know that that responsibility descended to his children, however little they might understand or appreciate the fact.

Surrounded by all these conditions, the mind of Brigham Young was led very strongly to form a suitable organization among the young daughters of Zion, an organization which should provide them with a training school, as it were, for their spiritual and intellectual development. There was under his roof a woman who was an officer in the first organization of women in the Church, Eliza R. Snow. She was quick to see the tremendous significance of this new departure proposed by President Young looking toward the advancement of her sex. She took up the suggestion with eagerness and intelligence. She was too noble to lose sight of the fact that here again the initiative was taken for woman's progress by a broad-minded and prophetic man. The details of the work were committed to her care, and she was urged to call to her assistance other noble workers among the women of the Church.

The first meeting of the projected organization was called by Brigham Young on November 28, 1869, in the

parlor of the Lion House. This meeting is necessarily of great historic interest to us, and we have the advantage of repeating the story as told by several who were there. Mrs. Bathsheba W. Smith, the wife of President George A. Smith, was the only woman present who was not a member of President Young's family; and her memory, which is clear and excellent, supplies us with the following



EXTERIOR OF LION HOUSE.

details of what occurred on that occasion. These items have also been verified by many of the family, who are still living, and who were present.

President Young asked Sister Eliza R. Snow to notify those of his family not living in the Lion House to assemble there on the evening of November 28, 1869, as he had important matters to present to them for action. No doubt this matter had been thoroughly discussed by him and

Sister Snow, for later events showed that there was an understanding between them on the subject about to be presented. Sister Snow had asked Sister Bathsheba W. Smith to go around with her to notify the families to attend the meeting. When, therefore, the President saw Sister Smith in the parlor, he said, "I will send into the office for Brother George A., as he is in there now, and we will invite him to be present at our meeting." Brother Smith and his wife were, therefore, the only visitors at this initial meeting of the new organization.

The scene in that quaint old parlor would have been a strange one to those not of the family. President Young came in from the office through the long, narrow, winding hall and from its small recess in the large hall took the prayer-bell, which was never molested by childish fingers. Eight deliberate rings brought the flying feet of little children, followed more sedately by the quiet tread of the older ones and the mothers, into the long, low-ceiled parlor, warmed by the "Lady Franklin" stove and lighted by glass lamps. The family came and arranged themselves in their accustomed seats, in the substantial, comfortable wooden chairs made by the cabinet maker Bell, after a pattern designed by President Young himself. Then the husband and father sat, as was his wont, in the middle of the long room by the round table. Beside him was his loved friend and counselor, President George A. Smith, and on the red-velvet davenport, the seat reserved for visitors, sat Sister Smith. At his right hand was "Aunt" Eliza R. Snow, with her tall, slim figure neatly and plainly clad, her fine old Hebrew face with its deep-set eyes and clear-cut, regular features composed with their customary serenity. Around the room were ranged the rest of the family, as usual.

After the simple and usual evening prayer had been



PARLOR OF LION HOUSE.

offered, the President addressed his family. Among other things he said:

All Israel are looking to my family and watching the example set by my wives and children. For this reason I desire to organize my own family first into a society for the promotion of habits of order, thrift, industry, and charity; and, above all things, I desire them to retrench from their extravagance in dress, in eating and even in speech. The time has come when the sisters must agree to give up their follies of dress and cultivate a modest apparel, a meek deportment, and to set an example before the people of the world worthy of imitation. I am weary of the manner in which our women seek to outdo each other in all the foolish fashions of the world. For instance, if a sister invites her friends to visit her, she must have quite as many dishes as her neighbor spread on a former occasion, and indeed she must have one or two more in order to show how much superior her table is to her neighbor's. This silly rivalry has induced a habit

of extravagance in our food; it has involved fathers and husbands in debt, and it has made slaves of the mothers and daughters. It is not right. It is displeasing to the Lord, and the poor groan under the burden of trying to ape the customs of those who have more means. Then, again, our daughters are following the vain and foolish fashions of the world. I want you to set your own fashions. Let your apparel be neat and comely, and the workmanship of your own hands. Wear the good cloth manufactured in our own mills, and cease to build up the merchant who sends your money out of the Territory for fine clothes made in the East. Make your garments plain, just to clear the ground in length, without ruffles or panniers or other foolish and useless trimmings and styles. I should like you to get up your own fashions, and set the style for all the rest of the world who desire sensible and comely fashions to follow. I want my daughters to learn to work and to do it. Not to spend their time for naught; for our time is all the capital God has given us, and if we waste that we are bankrupt indeed.

I have long had it in my mind to organize the young ladies of Zion into an association so that they might assist the older members of the Church, their fathers and mothers, in propagating, teaching and practicing the principles I have been so long teaching. There is need for the young daughters of Israel to get a living testimony of the truth. Young men obtain this while on missions, but this way is not opened to the girls. More testimonies are obtained on the feet than on the knees. I wish our girls to obtain a knowledge of the Gospel for themselves. For this purpose I desire to establish this organization and want my family to lead out in the great work. I have always been willing to give my children all the advantages of education and schooling possible to obtain. But I want them to appreciate those advantages and not to squander their opportunities. We are about to organize a Retrenchment Association, which I want you all to join, and I want you to vote to retrench in your dress, in your tables, in your speech, wherein you have been guilty of silly, extravagant speeches and light-mindedness of thought. Retrench in everything that is bad and worthless, and improve in everything

that is good and beautiful. Not to make yourselves unhappy, but to live so that you may be truly happy in this life and the life to come.

He invited his wives to express their feelings and all responded. A vote was then called and the whole family voted to sustain the President in his new departure. Then Brother George A. Smith was invited to speak, and he bore a powerful testimony to the truth of the President's words. He said that if ever a man spoke by the power of God, President Young had done so at this meeting.

Some difficulty was realized in selecting the proper one to stand at the head of the organization, but at last Sister Ella Young Empey was chosen and unanimously sustained to act as president of the Retrenchment Association as it was then called. After some further talk the meeting was dismissed and adjourned to some time in the near future.*

It would not be difficult to imagine the consternation of those light-hearted young girls, who grasped at once the thought that to them this new movement meant no ruffles, no ribbons, no furbelows. All that lay in the heart of this movement as its deeper meaning, the uplifting, the growth and the spiritual and intellectual culture—all this was overlooked by those merry, thoughtless girls, the oldest of them not much over twenty. The sacrifice was big to them; small wonder there was shrinking and doubt. Nevertheless, it was settled that night that a Spartan

*Testimony of Mrs. Bathsheba W. Smith.—As near as my recollection serves me, the above account of the meeting held in the Lion House, November 28th, 1869, is correct, both as to details and the words spoken by President Young. On my leaving the room, he spoke a few words of blessing to me, which greatly comforted my heart. He said he had no fault to find with Brother George A.'s family as to their dress.

Bathsheba W. Smith.

Salt Lake Temple, March 8, 1909

plainness of dress was to be one of the distinguishing marks of the new movement. Let us examine the stirring but quaintly worded resolutions adopted:

ARTICLES,

Subscribed to and adopted by the Young Ladies' Department of the Co-operative Retrenchment Association, organized in Salt Lake City, 1869.

Resolved, that realizing ourselves to be wives and daughters of apostles, prophets and elders of Israel, and, as such, that high responsibilities rest upon us, and that we shall be held accountable to God not only for the privileges we inherit from our fathers, but also for the blessings we enjoy as Latter-day Saints, we feel to unite and co-operate with, and we do mutually pledge ourselves that we will uphold and sustain each other in doing good.

Resolved, that inasmuch as the Saints have been commanded to gather out from Babylon and not partake of her sins, that they may receive not of her plagues, we feel that we should not condescend to imitate the pride, folly and fashions of the world. And inasmuch as the Church of Jesus Christ is likened unto a city set on a hill, to be a beacon light to all nations, it is our duty to set examples for others, instead of seeking to pattern after them.

Resolved, that we will respect ancient and modern apostolic instructions. St. Paul exhorted Timothy to teach the women to adorn themselves in modest apparel—not with braided hair, or gold, or pearls, or costly array; but to wear that which becometh women professing godliness with good works. Peter, also, in his first epistle, in speaking of women says, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in old time the holy women also, who trusted in God, adorned themselves," etc. In a revelation given to the Saints in 1831, the Lord said: "Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of

the work of thine own hands." All of which we accept as true principles, and such as should be fully illustrated in our practice.

Resolved, with a firm and settled determination to honor the foregoing requirements, and being deeply sensible of the sinful ambition and vanity in dress among the daughters of Zion, which are calculated to foster the pride of the world, and shut out the spirit of God from the heart, we mutually agree to exert our influence, both by precept and example, to suppress and eventually eradicate these evils.

Resolved, that, while admitting variety has its charms, we know that real beauty appears to greater advantage in a plain dress than when bedizened with finery; and while we disapprobate extravagance and waste, we would not, like the Quakers, recommend a uniform, but would leave each one to choose the style best adapted to her own taste and person. At the same time we shall avoid and ignore as obsolete with us all extremes which are opposed to good sense, or repulsive to modesty.

Resolved, inasmuch as cleanliness is a characteristic of a Saint, and an imperative duty, we shall discard the dragging skirts, and for decency's sake those disgustingly short ones extending no lower than the boot tops. We also regard "panniers," and whatever approximates in appearance toward the "Grecian bend," a burlesque on the natural beauty and dignity of the human female form, and will not disgrace our persons by wearing them. And also, as fast as it shall be expedient, we shall adopt the wearing of home-made articles, and exercise our united influence in rendering them fashionable.

ELLA Y. EMPEY,
President,
EMILY Y. CLAWSON,
ZINA Y. WILLIAMS,
MARIA Y. DOUGALL,
CAROLINE YOUNG,
DORA YOUNG,
PHEBE YOUNG,
Counselors.

A number of meetings were held by this society in the winter following the organization in the Lion House. Several of them were held at the home of Sister Emmeline Free Young, wife of President Young and mother of Ella Y. Empey, the youthful president. She lived then in what was known as the Grant House, on Main street, exactly on the site of the present Z. C. M. I.

Within the year 1870 the Retrenchment Associations were established on a firm basis,—that is, as local associations. There were branches in nearly every ward in the city by the close of this year, while Ogden, Logan, Provo, Bountiful and Brigham City were all reaching out for the new work; and in most of these larger towns, ward associations of the girls were already in operation. In some places these associations were organized by local authority, but generally speaking they were effected under the direct supervision of Sister Eliza R. Snow. But this great reform movement among women was not confined entirely to the young girls; the mothers and wives in Israel were as much in need of a return to the art of simplicity, or retrenchment (as it was quaintly termed), as were the girls. And for this reason, President Young set another engine of progress into active operation. He committed the cause of retrenchment among the older women into the hands of an associate of Sister Snow. And as this other association was closely identified with the work of the girls, in the first years of their labors, an outline of it will be given in this book.

BIOGRAPHICAL.

Mrs. Ella Young Empey was born August 31, 1846. She was of the golden-haired, blue-eyed type, which was a striking feature of many of the Young girls. In disposition she was sedate and thoughtful; she was, among a family of musicians, one of the best and most gifted. What was then called a "piano touch" became so well known in Ella, that one in a distant room knew the brilliant, rippling sound of Ella's fingers on the dear old Lion House piano. She was married in 1865 (very early, as was the custom in those days) to Nelson A. Empey. They lived a devotedly happy life until September 7, 1890, when the wife died, leaving her husband desolate.

Mrs. Emily Y. Clawson has reared a large and gifted family, and as the plural wife of a bishop, she has done well her part. Mrs. Zina Young Williams (now Card) has been plural wife, mother, pioneer, teacher, and housekeeper. Not one of the Young girls has more faithfully lived up to that long ago ideal. Her sister, Mrs. Maria Y. Dougall, stands side by side with Mrs. Williams-Card in the noble life-record made. Caroline Young (Cannon) reared a splendid family, and still found time for Temple work in the last years of her life. She was president of the Cannon Ward Relief Society for several years. She died July 7, 1903. Dora Young (Hagan) has not lived in Utah for many years; but she is as devoted to the memory of her father as any daughter he ever had. Phebe Young (Beatie) is as lovely in character as she is in person. She has lived a useful life, both in public works and domestic duties. She is one of the General Board of the Relief Society at the present time. Such is the brief record of those pioneer officers of the Mutual Improvement work.



OFFICERS OF THE FIRST RETRENCHMENT ASSOCIATION.

Emily Y. Clawson
Caroline Young
Zina Y. Williams
President Ella Y. Empey
Dora L, Young
Maria Y. Dougall
Phoebe Young

ELIZA R. SNOW SMITH.

The name of Eliza R. Snow, otherwise known as "Zion's poetess," is an imperishable one in the history of Mormonism. A sister to President Lorenzo Snow and one of the wives of the Prophet Joseph Smith, she stood for many years at the head of the entire Mormon sisterhood, and was the most prominent woman of her period in the Church of Jesus Christ of Latter-day Saints. Gifted and educated, an original thinker, an able speaker and writer, she was also endowed with executive ability of a high order, which she used, with all other talents, in the promulgation of her religious faith, in the advancement of her sex, and, as far as her influence extended, for the welfare of all mankind. Though most of her life was sternly practical, much of it being passed amid scenes of hardship and persecution, she found time to woo the poetic muse and was the author of poems of high merit, the most famous among them being her sublime hymn, "O my Father," so frequently sung in the sacred gatherings of the Saints.*

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*It is always vitally interesting to know something about the details surrounding the production of an immortal poem, a picture or a song. And although no one thought to ask Sister Snow in life to recount the incidents connected with the composition of the famous and inspired hymn entitled "O my Father," we know from two of her associates, Sisters Bathsheba W. Smith and Emmeline B. Wells, a little of the surroundings of the poetess at this time. She was living in Nauvoo at the home of Stephen Markham, and had for her own room a tiny upstairs chamber, whose sloping roof was all unfinished inside, but which sheltered its inmate from snows and sun, while it provided a quiet retreat for occasional contemplation and composition. The room was severely plain in its furnishings, with one small window to light the dim gloom of the half-completed story. But the bed was exquisitely neat with its valance of white and its cover of snowy home-woven linen spread trimly over its billowing, feathery softness. The small trunk in the opposite corner was ample space to encompass all the worldly belongings of this high priestess of the newly revealed Truth, for she had left her desires for worldly possessions behind her along with the many home comforts which had once been hers. A braided rug mat covered a large portion of the bare boards. Near the bed stood a tiny round light-stand, familiar in the olden days, on which stood the shining brass candlestick, and the beloved Bible and

Eliza Roxey Snow was a native of Becket, Berkshire county, Massachusetts, where she was born January 21, 1804. Her ancestors were English, but her parents were native Americans, the father having been born in Massachusetts, the mother in Connecticut. Her father was a Revolutionary soldier. As early as 1805 the family migrated westward to Mantua, Portage county, Ohio, then a new and sparsely settled section. Up to this time, Eliza and an elder sister were the only children in the household; but at Mantua several brothers and other sisters were born, among them Lorenzo. The Snows were Baptists in religion, but were broad-minded and liberal to people of all denominations; and their hospitable home was a resort for intelligent and exem-

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Book of Mormon. This small and indispensable piece of old-time chamber furniture—a light-stand—was set at the head of the bed to hold the candlestick and paper lighters. If a light was necessary in the night, the occupant of the chamber must needs arise, and with more or less difficulty brush away the ashes in her own or the kitchen fire-place so that the paper lighter could be ignited and thus renew her candle light. It was in such environments that the simple but divine words of that matchless Mormon hymnal were written.

An interesting sidelight is given to this time through a possible glimpse of the thought-kernel which grew into such fragrant bloom in the full-voiced poem of Sister Snow. It was told by Aunt Zina D. Young to the writer as to many others during her life. Father Huntington lost his wife under the most trying circumstances. Her children were left desolate. One day, when her daughter Zina was speaking with the Prophet Joseph Smith concerning the loss of her mother and her intense grief, she asked the question:

"Will I know my mother as my mother when I get over on the Other Side?"

"Certainly you will," was the instant reply of the Prophet. "More than that, you will meet and become acquainted with your eternal Mother, the wife of your Father in Heaven."

"And have I then a Mother in Heaven?" exclaimed the astonished girl.

"You assuredly have. How could a Father claim His title unless there were also a Mother to share that parenthood?"

It was about this time that Sister Snow learned the same glorious truth from the same inspired lips, and at once she was moved to express her own great joy and gratitude in the moving words of the hymn, "O my Father," which includes the pregnant couplet:

"Truth is reason; truth eternal
Tells me I've a mother there."



ELIZA R. SNOW.

plary spirits of various persuasions. The parents instilled morality into the minds of their children and trained them to habits of industry and economy, at the same time extending to them the best available facilities for scholastic culture.

Eliza was carefully educated in intellectual as well as domestic pursuits. She began her literary career when quite young, winning high repute in the surrounding region by her poetic productions. At the age of twenty-two she was solicited through the press to write a requiem for John Adams and Thomas Jefferson, whose simultaneous deaths on the birthday anniversary of the nation afforded a theme well suited to the lofty and patriotic spirit which characterized her muse. The poem was written and published. With its appearance the young and gifted author found the portals of fame opening to her, with promises of a brilliant future. This prospect she sacrificed, with many other hopes which seemed precious, upon the altar of her religious convictions.

With her poetic temperament, she possessed a lofty and profound spiritual nature. The sacred and sublime poetry of the Bible was her delight. She loved the Scriptures and the society of scriptorians, scholars and men of learning and eloquence. Among her early acquaintances was Alexander Campbell, for whom the Campbellite sect was named; also Sidney Rigdon, a fellow-founder of that denomination, who was afterwards associated with the Prophet Joseph Smith.

Eliza R. Snow was initiated into the Church of Jesus Christ of Latter-day Saints April 5th, 1833. Her mother and her elder sister had previously connected themselves with the Church and had visited Kirtland, its headquarters, not many miles from Mantua. It was through their favorable representations that Eliza was induced to make an investigation of Mormonism. In the autumn of the year of her baptism, she left her father's home and took up her residence at Kirtland, where she taught the family school of the Prophet, and boarded in his household. Subsequently she had a house of her own, which she shared with her sister, a widow with two children. Her father also embraced the faith, and it was not long before the entire family was settled at Kirtland.

Late in April, 1838, they started with a small company for Far West, Missouri, to which point the Latter-day Saints

were then migrating. Arriving there on the 16th of July, Eliza remained for a time nursing her sick brother, Lorenzo, who was prostrated with bilious fever, and then rejoined her parents at Adam-Ondi-Ahman in the adjoining county. There the family purchased two homesteads, with farm crops, and settled; but, in the mob troubles that soon arose, they were forcibly dispossessed of this property and compelled to leave the county within ten days. Upon their departure, and even while they were preparing to go, the former owner of the premises coolly took possession of the home from which they were driven. It was a bitter cold day—December 10, 1838—when the Snow family left Diahman, which was occupied by the mob forces.

After assisting to load the wagons, Sister Eliza went ahead of the teams to warm her feet by walking. A Missourian approached and addressed her tauntingly:

"I think this will cure you of your faith."

"No, sir," replied the undaunted woman, with firm emphasis, and looking him straight in the eye, "it will take more than this to cure me of my faith."

The man's countenance fell.

"Well, I must confess you are a better soldier than I am," said he, slinking away.

The homeless family, after a brief stay at Far West, participated in the enforced exodus of the Saints from Missouri. Their wintry wanderings past, they found themselves, in March, 1839, with the main body of their people, at Quincy, Illinois. Thence they proceeded to Warren county and next to La Harpe. Eventually they settled with the Saints at Nauvoo.

There Eliza taught school, wrote for the press, both in poetry and prose, and began to rise in prominence in the Church. She was present, March 17, 1842, when the Prophet organized the now famous Relief Society, of which she was the original secretary. The date of her marriage to Joseph Smith was June 29, 1842. She had no children, but was destined to be a mother to the women of her people. Widowed by the Prophet's martyrdom, in June, 1844, and prostrated with grief for her murdered husband, she besought the Lord that she might follow him speedily to the spirit world. The Prophet appeared to her in vision, administer-

ing strength and consolation. She rose up in all the dignity of a prophetess to continue her mission, consecrating herself more fully than ever to the great cause for which Joseph had died. Her long record as a Temple worker began at Nauvoo, where she administered in sacred ordinances for hundreds of her sex.

In the exodus of February, 1846, while driving an ox team towards the Missouri river, she wrote songs to comfort and encourage her exiled co-religionists in their weary pilgrimage to the Rocky Mountains. At Winter Quarters, a siege of chills and fever, superinduced by the many hardships and exposures to which she had been subjected, brought her almost to the brink of the grave. At the close of the year came the tidings of her mother's death at Walnut Grove, Illinois, where her father had died the year previous. She began the journey across the plains in June, 1847, in one of the first companies that followed in the wake of the pioneers, and the month of October found her a resident of the colony in Salt Lake Valley.

She was provided with a home by President Brigham Young and from that time until her death remained a member of his household. When the Endowment House was dedicated as a temporary Temple for the Saints, May, 1855, she was placed in charge of the sisters' work therein, and held the sacred office then conferred upon her as long as ordinance work was performed in the Endowment House. In 1866 she was called by President Young to assist the bishops in organizing ward Relief Societies throughout the Church, which in her time increased to three hundred branches. In that position she labored continuously for twenty-one years.

A notable event of her experience was her trip to Palestine as a member of President George A. Smith's party, which included also her brother, Lorenzo, then one of the Twelve Apostles. The object in view was the dedication of the Holy Land for the return of the Jews; one of the great events contemplated by Mormonism. Leaving home on the 26th of October, 1872, she sailed with her party from New York on the 5th of November. After seeing the sights of London, they passed over to Belgium, and thence through France, calling upon M. Thiers, president of the French republic, at Versailles. They journeyed through the prin-

cipal cities of Italy, crossed over to Alexandria, and late in February, 1873, landed at Jaffa, the first sea-port of Palestine. The beginning of March found them in Jerusalem, and on the second day of the month, which was Sunday, they ascended the Mount of Olives, and there held sacred services, accomplishing the purpose of their mission. They then completed their tour of the Holy Land, occupying in all about a month, during which Sister Eliza, then in her seventieth year, slept in a tent, rode on the donkeys, and endured the journey quite as well as the youngest and most vigorous of the party. They returned by way of Constantinople, and at Athens took tea with the American minister. After visiting the World's Fair at Vienna, they set out for England. About the last of May they sailed for home, arriving there in July.

Invigorated in mind and body, Sister Eliza entered with renewed zeal and devotion upon the discharge of her manifold duties. She traveled north and south through the settlements, holding meetings and addressing the sisters in many places, organizing and setting in order the women's associations. But she figured not only in public, counseling and instructing with wisdom and eloquence, but also, in the homes of the poor and the needy, and at the bedside of the sick and dying, she was an angel of hope and consolation. Probably her most noted public speech was at the great mass meeting of the Mormon women, held at the old Tabernacle, Salt Lake City, in January, 1870, to protest against the Cullom anti-polygamy bill, then pending in Congress. In November, 1878, she presided at a similar meeting held in the Salt Lake Theatre, for the purpose of answering allegations of the newly-organized Anti-Polygamy Society.

As early as 1856, Sister Eliza published her first volume of poems, embodying religious, historical and political themes. Twenty years later she prepared a second volume of poems for the press, and assisted in the preparation and publication of Tullidge's "Women of Mormondom." Other literary works of hers were: "Correspondence of Palestine Tourists," "The Biography and Family Record of Lorenzo Snow," and a hymn book, tune book, and first and second Speakers for use in the children's Primary Associations. Sister Snow assisted in organizing these associations throughout the settlements.

She was the leader in this movement, as in the Y. L. M. I. A.

Among various prominent positions occupied by this indefatigable worker in Zion's interests were those of superintendent of the Women's Store, (a commission house for Utah-made goods, opened in the Constitution Building, Salt Lake City, in the fall of 1876), and president of the Deseret Hospital, established by the Mormon women and dedicated July 17, 1882. June 19th, 1880, at a meeting held in the Salt Lake Assembly Hall, she had been formally set apart by President John Taylor to preside over the Latter-day Saints' women's organizations in all the world, Zina D. H. Young being her first counselor and Elizabeth Ann Whitney her second counselor; Sarah M. Kimball was secretary and Mary Isabella Horne, treasurer.

Sister Eliza's death occurred on December 5th, 1887, when, full of years and ripe wisdom, and honored and beloved wherever known, she passed peacefully to her rest in the paradise of God. She was given a public funeral at the Assembly Hall, and her remains were entombed in President Young's private burying ground.

Most closely associated with Sister Snow was another wife of the Prophet Joseph Smith, and also, later, the wife of Brigham Young. Zina D. Young was the anti-type to Sister Snow. Some spoke of the two as the head and the heart of the women's work in Utah. Sister Snow was keenly intellectual, and she led by force of that intelligence. Sister Zina was all love and sympathy, and drew people after her by reason of that tenderness. It is well to consider them together in this work, for so they labored in Mutual Improvement work side by side.

ZINA D. HUNTINGTON YOUNG.

There have been many noble women, some great women and a multitude of good women associated, past and present, with the Latter-Day work. But of them all none was so lovely, so lovable, and so passionately beloved as was "Aunt Zina." To be sure the explanation seems simple, but it only "seems," for it is anything but simple to live the perfect Christian life which was lived by this saintly woman for over eighty years.

Aunt Zina was a perfect example of the teachings of Paul in the 13th chapter of I Corinthians; yet with all her tenderness and exquisite delicacy of motive and act, there was a sturdy strength about her which made up the heroic part of her character. She was extremely quick in her perceptions, and was keenly conscious of malicious conduct or slighting treatment; but her nobility prevented her from resenting ill-treatment, and she was ready to forgive long before asked to do so.

It is related of her that on one occasion she was told that a certain woman did not like her. Aunt Zina looked quietly into the eyes of her informer and said, with simple dignity and sincerity:

"Well, I love her, Sister, and she can't help herself."

It is an established fact that, almost without exception, the founders of the Mormon Church were descendants of the founders of the American nation, and it is a pleasing task to study the genealogical history of the men and women who have, under God, laid the foundations of this Church.

Zina Huntington Young was descended from a line of distinguished ancestry. Lady Salina Huntington. who came from one branch of the family, was the daughter of the Earl of Ferrars, and a co-laborer of the famous reformer, Wesley. The pedigree of this family and that of George Washington, the first American,meet in the same parentage, a few generations before either of these distinguished personages was born. The mother of Aunt Zina was a Dimock, and she was of the family of Sir Edward Dymock, Knight, Champion to Queen Elizabeth. The Dymocks were hereditary holders of this title for several generations.

Aunt Zina's father was one of the patriots who served in the war of 1812. Samuel Huntington, one of the signers of the Declaration of Independence, was the uncle of this stout and gallant soldier. Her own father was descended directly from Simon Huntington, the Puritan immigrant who sailed for America in 1633, but on the way died of small-pox. His wife and little children settled in Roxbury, and were under the direct charge of the famous pastor, John Elliot. Her paternal grandmother was a Lathrop, of the Black River valley, New York.

Aunt Zina was born Jan. 31st, 1821, at Watertown.



ZINA D. H. YOUNG.

and she was baptized into the Church by the Patriarch Hyrum Smith, August 14, 1835. Young as she was, she received, during this year at Kirtland, the two beautiful gifts which never afterwards left her: that of speaking in tongues and of interpretation of tongues. She was a member of the Kirtland Temple choir, and began, even in her youth, the work of her life—the teaching of the young. She was eminently fitted to be a teacher. She not only had the gift of imparting information from the modest store of book-learning which she possessed, but she had that higher, rarer gift of imparting the inspiration of her own high ideals and character to the youth who were under her care.

She was married in her youth and had two fine boys, Zebulon and Chariton Jacobs; but the union was not a happy one, and she subsequently separated from her husband. She was married in the order of celestial marriage to the Prophet Joseph Smith, for time and eternity. After the martyrdom of the Prophet, she accepted the offer of a home under the roof of President Young, and was married to him for time. She had one child to Brigham Young, a daughter, Zina, who is a worthy representative of a spiritual and sainted mother.

Aunt Zina's mother died during the persecutions in Missouri, and the family were all so ill that only two of the number could attend the funeral. Her father died, also a martyr, at the camp of Pisgah, after the Saints were driven from Nauvoo. The Saints at this time were in the most terrible straits. Deaths were so frequent that it was difficult to find well ones who could bury the dead. Many were buried with split logs at the bottom of the graves, while the sides were lined with brush hastily cut from the roadside. It was at this time that Father Huntington was taken sick, and died in eighteen days.

Aunt Zina went to Winter Quarters after the death of her father; and she crossed the plains in 1848, with her husband's family, walking, driving team, cooking beside the camp-fire, and sharing, nay, bearing far more than her part of the burdens of the journey. She was an expert bread-maker, and her salt-rising would come up when all the others were dead and cold. No one will ever know how little of her own provisions she ate, and how much she gave to others

less favored than herself. After arriving in Salt Lake Valley, she lived first in the Old Fort, then in the "Log Row," a short distance north of the Eagle Gate, and later with the other members of the family moved in 1856 into the famous Lion House.

Aunt Zina taught school for many years, for there must be schools, and the men were all busy with the strenuous pioneer labors in canyon and field. She began teaching in Nauvoo; next, she had a noisy, yet merry, school in Winter Quarters, and finally opened a small class in her own small room in the Log Fort. After the Lion House was built and teachers multiplied, she turned her attention to other philanthropic labors, for her spirit was far too active and her capacity too great to make her satisfied with the small compass of her own four walls. She walked the difficult path of public trust, side by side with Eliza R. Snow.

When the Relief Society was reorganized in Utah by Brigham Young, Aunt Zina was chosen as treasurer. Later, when the general organization was completed, she was the first counselor to Sister Eliza R. Snow. This office she held until the death of Sister Snow, when she was elected the president of that historic society, and she continued in that office till her own death, on the 28th of August, 1902. She was thus, for ten years, Elect Lady of the Church, and no more beautiful soul ever occupied that exalted position.

She was chosen in the early seventies by Brigham Young to take up the "mission" of establishing silk-culture in the Territory, and to her death she was faithful to the trust then imposed upon her. To hear her modest story of the suffering she endured in silence, while working on the silk farm established by President Young in the suburbs of the city, was to hear what real heroism means. She was afflicted with a mortal terror of worms, having a birth mark in the palm of her hand in the shape of a curled-up worm. But when she was called upon to take up the work in sericulture, she told no one of her affliction, but resolved that she would conquer her terror, if she died of heart-failure in the attempt. And conquer, to an extent, she did. She fed and took care of millions of worms, and although there were months that her dreams were nightmare remembrances of her daily horror, she never faltered. She lived to see the silk industry fos-

tered and made comparatively successful through legislative enactment. And she wore, for many years, home-made silk dresses as her best attire.

In no other line of work and effort was Aunt Zina better known and more appreciated than in her ministrations to the sick and dying in the household of faith. She was an angel of hope and faith to thousands and thousands of the Latter-day Saints. Who has not seen the heavenly comfort and faith beaming from her eye as she knelt over the sick or soothed the mourner! In those early days, whose child was not nursed back to health, or robed for its last long sleep by the tender hands of this angelic woman! What household was not made better, purer, holier far, because of the presence of this saintly woman and womanly saint!

She was early educated in the simple mysteries of obstetrics by a visiting physician to the Territory of Utah, and ever after she was called from her home, in season and out of season, to preside as high priestess at the altar of birth. She heard the birth-cry of more children than any other woman in Utah. And, withal, she bore three and reared a large family of her husband's children.

She was the soul of generosity, and yet not lavish; she was forgiving to a fault, and still she always knew when people assailed her. She was eloquent, and had a personal magnetism which attracted the merest stranger instantly to her side. She was sweetly proud, and her soul was filled with an exquisite dignity.

She labored for years as a high priestess, first in the Endowment House, and then in the Salt Lake Temple, where she presided among the women workers to the day of her death.

It is with her work in the Mutual Improvement Association that this history is chiefly concerned, and Aunt Zina's work in that direction is co-equal with the labors of Sister Eliza R. Snow. Together they traveled, Sister Snow's ringing challenge penetrating into the very depths of the girls' minds and brains, while Aunt Zina's loving appeal sank into their hearts and distilled upon their souls like the dews upon the thirsty hills around their valley homes. They traveled thousands and thousands of miles, mostly in carriages or wagons, holding two and sometimes four meetings a day,

organizing branches of the Retrenchment or Mutual Improvement Associations, meeting with the Relief Societies, "preaching up" silk, or the loyal support of home industry; securing subscribers to the *Woman's Exponent;* urging the women and the girls to study well their responsibilities, as mothers, wives and daughters. Then, one meeting dismissed, the same audience would assemble while these two orators and organizers would call a session of the Suffrage Society, or, perhaps, a meeting of the children's Primary Associations. And in this taxing and yet glorious life this woman, these women, lived, labored, suffered, and passed to their rewards. God enrich their memory to all the readers of this history!

BATHSHEBA W. SMITH.

Mrs. Bathsheba W. Smith is the fourth general president of the Woman's Relief Society, and is herself a remarkable woman. She was born May 3, 1822, in West Virginia, and is the daughter of Mark Bigler and Susannah Ogden. She was reared in a well-to-do southern family, and had all the advantages attendant upon such conditions. She was an accomplished horsewoman in her youth, and to this fact may be attributed some of her remarkable vigor and comeliness in this the far evening of her life. She sacrificed much to join the unpopular religion of Christ, and she brought with her to Nauvoo all her inherited love of refinement and womanly dignity, while not forgetting the industry and frugality which so characterized the early life of the founders of this American nation. She was married to George A. Smith, a cousin of the Prophet Joseph Smith, in Nauvoo, on July 25, 1842. Mrs. Smith was very soon an intimate friend of the Prophet's family, and she was as much attracted by the unusual strength and brilliancy of his wife, Emma Hale Smith, as she was by the majesty and power of the great Prophet himself. Mrs. Bathsheba W. Smith still cherishes the memory of Emma Smith, as that lady rode on her white horse beside her husband through the streets of Nauvoo, as one of her priceless visual mementoes.

Mrs. Smith was a member of the first Relief Society, organized by the Prophet Joseph Smith in 1842 in Nauvoo. She is, therefore, the only living charter-member of that



BATHSHEBA W. SMITH.

Society; she sat under the inspired teachings among those early women, while the Prophet Joseph Smith, Brigham Young, and Heber C. Kimball instructed them in their unusual duties and privileges. She does not forget those days nor those teachings. She was also permitted to receive her endowments under the hands of the same inspired Prophet and his wife Emma. Sister Smith is still alive and is the only living person who thus received these blessings from the Prophet. She has seen the Relief Society grow from a local society to a great organization of forty thousand or more women, engaged in philanthropic and sociological work. She has worshiped and labored in every Temple ever built in these latter days, and has indeed done more of this glorious ordinance work than any other woman, living or dead. She has also had more public honors paid her than has any other woman in the Church, and she bears them all with gracious calmness and dignity.

Mrs. Smith is the mother of three children. Her oldest son was slain by the Indians and his mother's heart is still sore and tender for that loss; her other son John died a few hours after birth. Her daughter, named for herself, Bathsheba, married Clarence Merrill and has brought to this world fourteen children for this grandmother in Israel.

Sister Smith is tall, gracious and queenly in presence, dignified and affable in manner, true and unswerving in her convictions of right. Her husband was first counselor to President Brigham Young and Church historian for many years in the early Utah days, and Mrs. Smith kept an open house for all his friends. Home industry was a favorite subject for her husband's speech and endeavor, and his wife was a beautiful exemplification of his highest ideals, for she spun and wove, embroidered and crocheted her own adornments, as well as those which enriched her home.

Mrs. Smith labored in the Nauvoo Temple and in the old Endowment House, where she was called to assist Sister Eliza R. Snow in Utah's early days; and she has rarely missed one day in the Salt Lake Temple since its opening. It is a lovely and an inspiring sight to see this high priestess of righteousness arrayed in her simple white gown of home-made silk, her dark eyes still bright, her fair, deli-

cate face crowned with lustrous bands of shining white hair, her finely-shaped head, with its rich, white lace draping, held erect, as her stately figure moves down the long aisle. The sweet smile of welcome greets all alike in its impartial graciousness. She is indeed the Elect Lady, and wisdom and peace crown her days.

CHAPTER II.

THE SENIOR RETRENCHMENT ASSOCIATION.

Retrenchment among the older women.—Senior and Junior Departments.

WHEN some temple or pyramid is to be built by human hands, the builder ponders long as to its details. His plans are studiously drawn. His materials are sought with reference to the exact place which they are to occupy. If the building is to be massive, he selects with care his foundation stones. He is not satisfied with the recommendation of his workmen, he pays a visit to the quarry for his own eyes to see, his own hands to select. He examines the mountain ledges to discover, if he can, the choicest and soundest stone for the first course which is to be laid deep in the earth. And how great is his anxiety as the workmen uncover some huge stone, to see with what temper it will bear the blow of chisel and hammer! For on these stones is to rest the superstructure which shall rise into the clouds, and carry with each uplifting course, strength, grace and beauty. Care in the details of the whole is necessary, but upon the strength of his foundation shall rest the security of his temple.

The foundation of any great nation or people is always laid by strong and mighty men and women. Only such have the disposition and the capacity to meet and overcome the tremendous obstacles which the beginning of things entails.

The Gospel is interwoven closely with mingled threads of democratic and republican principles; or, rather, it is carefully constructed of the best elements of individualism and communism. The work of establishing the Church was not accomplished alone by Joseph Smith; he was sup-

ported and assisted by a group of as strong and mighty souls as ever dwelt in the flesh—both men and women. They were of powerful mold, fit to bear up the tremendous weight of the superstructure of the work of the Dispensation of the Fulness of Times. So it was with the establishment of the work of the Young Ladies' Mutual Improvement. Brigham Young and Eliza R. Snow were the corner stones of this movement. But there were other powerful spirits who were among the foundation stones. We who study the lives and characters of these pioneer workers are more and more impressed with this fact, as time and perspective give us better chances to see them as they were. "There were giants in those days."

It would seem, in reviewing the events and records of that time, that the thought of retrenchment was uppermost in the minds of the leaders of the people.

President Young was not satisfied with the efforts of his daughters alone in this direction, but was bent on establishing a society which should encourage all the young girls in the Church to retrench from foolish habits, and to secure testimonies, as they studied the Gospel. Not only were the girls in need of wise "retrenchments," but the older sisters also were spending much needless time in the cooking and serving of meals and especially were they extravagant in the giving of banquets to their friends, each one vieing with the other in the preparation of elaborate feasts. Among the leading women of the Church, there was none who possessed more force and determination, or had greater zeal to carry out the commandments of the Lord, than had Sister Mary Isabella Horne. Once a saint, always a saint; and once a truth, always a truth, was the motto of her life.

To this noble and good woman, President Young committed a grave trust. In the fall of 1869, before the

first organization of the Young Ladies had been effected in his own parlor, President Young and party were making a tour of southern Utah. He noticed that wherever the party went great preparations were made for their entertainment: the sisters were necessarily kept at home instead of going to meeting to receive spiritual inspiration and encouragement from their leaders.

Sister Horne was at that time visiting her son, Bishop Horne of Gunnison. When the President arrived in Gunnison, he found the same condition that had been noted elsewhere, so looking at M. Isabella Horne, he said:

Sister Horne, I am going to give you a mission, to begin when you return to your home—the mission of teaching retrenchment among the wives and daughters of Israel. It is not right that they should spend so much time in the preparation of their food and the adornment of their bodies, and neglect their spiritual education.

Sister Horne felt the great responsibility of this mission and modestly replied that she "could not undertake it." However, it was placed upon her; and shortly after returning to Salt Lake, she invited Sister E. R. Snow and Sister Margaret T. Smoot to go with her to have an interview with President Young, during which he entered more fully into the subject and gave them instructions as to the proper steps to take to effect an organization. In accordance with these instructions a preliminary meeting of the older sisters was held at the home of Sister Horne in the Fourteenth ward to which were invited twelve branch presidents of the Relief Society. An informal organization was effected at this time, and there was considerable interest manifested by the older women. Though no record has been preserved of them, we learn from the minutes of the first public meeting, in May, 1870, that eight of these meetings were held through the winter.

Very soon after this followed the public organization of the senior and junior departments of the Retrenchment Associations. It will be seen that Sister Eliza R. Snow had direct and detailed charge of all the work, she being especially interested in the junior departments. With her was associated, as always, Aunt Zina D. Young. But the mission of retrenchment among the older sisters was committed entirely to Sister M. I. Horne. At first the rule was to give each president, in either the senior or junior department, six counselors. This rule was finally abandoned, but it was of great service in the inception of the work.

It was in the latter part of May that the first public meeting was held, and as we have the full minutes of that historic gathering, they will be here introduced.

This meeting, as hundreds of subsequent meetings of the sisters, was held in that well-known gathering place



FOURTEENTH WARD ASSEMBLY HALL



INTERIOR FOURTEENTH WARD ASSEMBLY HALL.

in the center of Salt Lake City, the Fourteenth ward assembly hall.

MINUTES OF THE NINTH MEETING OF THE LADIES' CO-OPERATIVE RETRENCHMENT ASSOCIATION.

Held at the Fourteenth ward assembly hall, May 28th, 1870.

The meeting was called to order by Mrs. M. I. Horne. Mrs. Zina D. Young was nominated as presidentess of the meeting, and Mrs. Zina Williams (Card) as secretary.

Choir sang, "On the Mountain Tops Appearing," etc.

Prayer by Mrs. M. I. Horne.

Choir sang, "We Thank Thee, O God, for a Prophet," etc.

Mrs. Eliza Dunford read the minutes of the former meeting, which were accepted.

Sister Zina D. Young then said that we had met to

serve God, that she was happy to see so many of the sisters together. She stated that the Female Retrenchment Society had never been organized in public; that they had met at Sister Horne's and organized there, but it was necessary to do so in public. She then presented Mrs. Mary Isabella Horne as presidentess of the Ladies' Co-operative Retrenchment Association. Unanimously accepted. Sister Horne said as she was called upon to act as presidentess of the society, she would try to do her duty. She had no desire to do anything else. She desired an interest in the faith and prayers of all her sisters. That she had no ambition to be placed in such a position; but with the help of the Lord, and so many good sisters to back her, she would do her best. She then selected her four counselors, viz., Miss Eliza R. Snow, Mrs. Zina D. Young, Mrs. Margaret T. Smoot, and Mrs. Sarah M. Kimball. They were then presented by the president of the meeting and unanimously accepted.

Sister Zina D. Young said she wanted to speak on another subject. It was about the Young Ladies' department, the object of which was to retrench in dress, and to be reasonable and modest in all things. Not to run headlong after Gentile fashions, but to set a good example in Israel. For, she said, we do not realize what we are here for, and the greatness of the work in which we are engaged. She then presented Mrs. Ella Young Empey as presidentess of the Young Ladies' department. Also her counselors, which were as follows: Mrs. Emily Y. Clawson, Mrs. Zina Y. Williams, Mrs. Maria Y. Dougall, Miss Caroline Young, Miss Eudora Young, and Miss Phebe Young. They were unanimously accepted.

Sister Eliza R. Snow then said she wished to make a few remarks with regard to the Young Ladies' department. It was President Young's suggestion, because he thought they would have more influence, as the reform was to consist not only in table retrenchment, but in the trimmings, and trailing dresses, also short ones. That the sisters, when they begin to retrench in long dresses, might not shorten them so that modesty blushes. And in running from Babylon, they must not run so fast that they get beyond Jerusalem. If the angels were to come in our

midst, how would they be able to distinguish us from the Gentiles? We dress the same, and too often act the same. We must be in earnest in our generation; it is too late in the day to sleep. Sisters, we have everything to encourage us in this work. Said she met with a society at Willow Creek, day before yesterday, and that they were alive in the work. She feared, however, we were taking too much time, as the funeral services of the father of Apostle Taylor would be held here at three o'clock. Apostle Taylor had said if he had known of the meeting he would have made different arrangements.

Sister Zina D. Young presented Miss Susa Young as general reporter of the society's meetings. Accepted.

Sister Phoebe Woodruff then said she came, not expecting to speak, but she was glad to see so many together. That it speaks well for the sisters. That she, for one, wished to do all that she could. And who of us did not wish to be ready when Jesus Christ again comes on the earth? That she felt as Sister Young had said, that none of us realize what we are here for. That the sisters should not be backward in coming to meetings, and doing the little things that God requires at our hands. Prayed the Lord to bless them in the name of Jesus Christ.

The meeting was then adjourned till two weeks from that day.

Choir sang, "Praise God from Whom all Blessings Flow."

Benediction by Miss Eliza R. Snow.

ZINA Y. WILLIAMS, secretary.
SUSA YOUNG, reporter.

It is good for us to study the words and acts of those early days. The spirit of worldly pleasure and vain fashions was rapidly creeping into the ranks of the daughters of Zion. We women are no better than we should be today, nay, nor half as good; but can the mind picture where we should have been, if the training and check of these associations had not been given? No one will

deny that the women of the Church have been magnificently disciplined by their various organizations, beginning with the Relief Society; and it would be a much easier thing for a great reform movement to sweep through our midst today than it was thirty-five years ago. All in all, there is much to encourage the sociologist in the steady improvement and progress of the women of the Church. It would be a blind if not an ungenerous historian who would not consider the cheering conditions which obtain among us today as the result of these early struggles.

The principle of evolution is as true of organizations as of any other field of activity. It is as impossible for a great movement to spring into active being fully developed and perfected as it would be for a fruit to spring out of a tree without leaf, bud and blossom to precede it. It was so with the Y. L. M. I. A. The one thought of simpler dress, simpler food, simpler habits of life and speech first impressed the girls; but the spiritual meaning of all these things grew with its growth and the leaves began to put forth, the slender stem enlarged, the blossoms hung under the leaves, and now the fruit ripens yearly upon the spreading branches for the people to partake of and be refreshed.

Following the public organization, the sisters went from ward to ward in Salt Lake City, organizing the young ladies in Junior Retrenchment Associations. Other towns and communities also took up the spirit of the times, and Young Ladies' Retrenchment Associations began to multiply. There are some records of these early efforts now accessible, and they will be treated in a later chapter. It will be noticed, however, that the branch of the work among the older sisters, termed the Senior, or General, Retrenchment Association, was confined to the one large organization in Salt Lake City, under the presidency of Sister Horne. Thus it

came about that the general idea and purpose of retrenchment centered gradually around the young women of Zion.

The minutes of the second public meeting show that the officers of the newly organized Young Ladies' Retrenchment Associations brought their records and reports for the meetings of the Senior department. One reason for this was that these two associations were identical in structure and purpose, were organized at about the same date, and for a time, at least, were so closely interwoven that they may well be studied as companion associations.

The second and best reason why the girls came to the Fourteenth ward was that thus far there were no stake or general organizations in any of the auxiliary societies. So the semi-monthly meeting of the Senior department of the Retrenchment Associations of the Fourteenth ward was the only general meeting of the women in the Church.

The following are extracts from the minutes of the second public meeting of the two branches in combined session:

TENTH MEETING OF THE LADIES' CO-OPERATIVE RETRENCHMENT ASSOCIATION, HELD JUNE 25, 1870.

Meeting called to order by Sister M. I. Horne.
Choir sang "Do What is Right," etc.
Prayer by Sister Phoebe Woodruff.
Choir sang "We Thank Thee, O God, for a Prophet," etc.

Sister M. I. Horne said she wished to nominate two more sisters as her counselors, namely, Sister Phoebe Woodruff, and Sister Bathsheba W. Smith, who were unanimously accepted.

Minutes of the last meeting read by Miss Lydia Young, secretary, and accepted.

Sister Eliza R. Snow said there had been other branches of the Young Ladies' department organized, which she wished to present to the meeting as follows: Miss Julia Horne, president of the Fourteenth ward department; Miss Jennie Seaman, Miss Annie Taylor, Miss Harriet Taylor, Mrs.

Beulah Beatie, Miss Sophia Taylor, Miss Georgiana Fox, counselors; Mrs. Isabella Pratt, secretary.

Resolutions of said department read by Miss Julia Horne, president, and accepted. Article read by Sister Bathsheba W. Smith from a Boston paper.

Sister Zina Y. Williams then read an article from the first department of the Young Ladies' Association. Article read by Miss Susa Young of her own composition.

A meeting having been organized in the Fifteenth ward, Sister Snow presented Miss Sarah Russell as president of the Fifteenth ward department; Mrs. Janet Griggs, Miss Janet Swan, Mrs. Lucy Russell, Miss Mary Wright, Miss Sarah Price, and Miss Mary Greenig, counselors; Mrs. Bell Guthrie, secretary. Resolutions read by Mrs. Bell Guthrie; also an article from the pen of Sister S. M. Kimball descriptive of her travels in California.

Sister Horne said she was pleased to meet with the sisters again after an absence of three weeks. She was very much pleased to hear the minutes and articles read by the young ladies. While on her visit north, she heard many say they had read the papers, and learned of the success of the meetings. Some thought they would carry the retrenchment too far, others thought it an excellent thing, if properly carried out. She then gave a brief account of her trip north.

After some days of travel, they went to Richmond; held a meeting, thence to Smithfield, and held a meeting and partook of a sumptuous dinner prepared for them in the Smithfield hall. Then drove to Logan, stayed two days and held meetings. After meeting on the second day, accepted an invitation to go to Providence, a distance of about two miles. Then returned to Logan, and attended a party in the evening. Arrived in Box Elder next day, then rode over to Ogden, and took the cars for home, where all arrived.

Sister Snow said although this was a Retrenchment meeting, she wished to speak to the Relief Society; said she was very, very sorry to hear that some of the wards had been raffling quilts, etc. She said the society was first organized by Joseph Smith; it was designed to be a sacred and holy organization, and to save souls—to improve the habits, feelings and thoughts of those connected with it. It

should have nothing demoralizing in it; said she did not think God would bless money for the poor obtained by unrighteous means. She would just as soon play cards for money as to raffle for it. She wished to say to the presidents of the Relief Societies that President Young denounced raffling. If mothers set the example of raffling, they need not expect their children to increase in goodness. We care more for the morals of the society than the relief of the poor. Said she would rather possess one shilling with the blessing of God upon it, than to have thousands that he did not sanction. If our consciences are founded on the Gospel of Jesus Christ, they will not yield to unholy things. If there are sisters who hold office here, let them speed the work of God; they should not do that which has been disapproved by proper authorities. The evil one is always on the alert to lead us astray. The love of money is the root of all evil. We had better go without, than to get means unrighteously. We live in a day of revelation, and it is our privilege to know the mind and will of our Father, and we need not be in the dark; for there are ways by which we can be instructed. We have God's Spirit and agency at our head; there is a way appointed by which we may know the law and will of God. She knew that it was the wish of all the sisters to do all the good they could and obey God's laws. Said she felt deeply on this point. Let us be faithful; we have the power of God in our midst; then, sisters, let us be up and doing.

Sister Bathsheba W. Smith said she coincided with what Sister Snow had said; she knew it was not the President's wish to have raffling carried on anywhere, especially in the Relief Society; said we must sustain him by faith, and also by works, and God will sustain us, and we will be blessed.

Mrs. Zina D. Young said her feelings corresponded with what had been said concerning the practice of raffling; said we must do little by little, if we wished to be saved; this is what we want; our deeds and actions should coincide with what we preach. When we follow the example of the world we are not keeping the commandments of God. We have a more noble purpose than following the vain, foolish fashions of the world. It is for us to walk in the footsteps of our Heavenly Father. May his Holy Spirit be upon us. May the peace of God be with you.

Miss Snow then presented Mrs. Julina Smith as presidentess of the Sixteenth ward department; Mrs. Sarah E. Smith, Miss Margaret A. Winegar, Mrs. Mary J. Taylor, Miss Elizabeth M. Yates, Miss Mary A. Riser, Miss Effie L. Minkler, counselors; and Mrs. Caddie McKean, secretary. Unanimously accepted. Resolutions of said department were read by the presidentess, Mrs. Julina Smith.

Sister Keaton, who spoke next, made remarks that were suitable.

Sister Margaret T. Smoot said her heart rejoiced to see the movement taken, and would be glad to see the day when the daughters of Zion should be known by the dress they wear. Said she felt that the time had come and felt to rejoice that steps had been taken that would unite us, that our examples may be worthy of imitation. Said she was in a store, not long ago, and asked one of the brethren who was clerking if he thought the retrenchment was taking hold. He said he thought it was; said our sisters were working by example as well as precept. She urged us to press forward and not let our young sisters go ahead of us in this. She said the center stake of Zion would be the place where our fashions would originate. Said she had visited some of the settlements south; the people rejoiced in the good work. Said she felt President Young's daughters would be patterned after. Asked God to bless the young sisters and to bless all. * * *

Sister East said she felt God would bless her young sisters; said her heart was filled with praise to see them get up and read their resolutions. She had noticed a great many of the sisters, who have been to the House of the Lord, wearing their dresses low in the neck; she knew all the saints of God would see that she was not honoring the commandments given her by God, if she did these things. She also quoted a few of Paul's sayings with regard to cutting the hair; she was taught that her hair was the greatest ornament she could wear, it was given as a glory to women, etc.

* * * * * * * * * *

Other speakers were Sisters Mary Ann Pratt, Eleanor Pratt, Sarah Phelps and Mercy Thompson.

Choir sang, "I Saw Another Angel Fly."

Benediction by Sister Smith.



MARY ISABELLA HORNE.

What a worthy cause was this: to engage the best efforts of these heroines of Mormonism! What greater field for their activities than this broad and noble one of establishing organizations wherein the women of a whole people, both young and old, should find time and place for the development of the God-given gifts within them; associations where the spirit and soul should be of paramount importance; where the social instinct was made active through the mingling of all classes, the mind and the spirit cultivated through proper exercise; where all that was ennobling was encouraged, while that which was degrading and corrupting was recognized and battled against in a common struggle for refinement and education! That the girls who undertook this novel and exacting yoke were in earnest, and that they were ready to set about their work with very definite objects in view, is amply testified by an examination of the various resolutions which were prepared as a sort of informal constitution and by-laws of the local associations in all parts of the Church. The minutes of some of those far-away local sessions are also extremely interesting, as indicating the earnestness with which the girls were taking this new and untried flight into the mental and spiritual world. It will be profitable to examine later the resolutions and minutes of these local beginnings of the Mutual Improvement work.

BIOGRAPHICAL.

MARY ISABELLA HORNE.

When a woman's life runs along in a smooth domestic course with nothing outside of the four walls of home-life to mark its progress, it is easy to record the simple story thereof; but when it has been as crowded with private and public acts as was the life of Sister Horne, the historian

with small space at command hesitates, appalled at the task of selecting the necessary and vital facts—those most worth recording. The life of Mary Isabella Horne was so full of color and incident, and that, too, of the noblest and best, that much of real importance must be left unsaid in the narrow confines of this book. But it is imperative that the main facts connected with the histories of the pioneer women who were associated with the beginning of the Mutual Improvement work shall be put on record as a lesson to the youth of Israel.

Mary Isabella Hales was born November 20, 1818, in England, in the town of Rainham, Kent. Her parents were of the vigorous, sound-minded middle class, and their children were brought up with the sober and sane lessons of self-restraint well drilled into them. Little Mary was of a spiritual turn of mind, and at as early an age as eleven years, was a devoted reader and student of the Bible. In 1832, her parents removed to "Upper Canada," bringing with them a family of seven. Mary Isabella was the eldest child, and as her mother was in delicate health, the thirteen year old girl was burdened with the heavier cares of the family. She was married to Joseph Horne on the 9th of May, 1836 A few weeks after the marriage rumors of a strange religion, and a strange young prophet, reached the neighborhood. The Hales family were then living in the country, about eight miles from the village of York, in "Upper Canada." Elder Parley P. Pratt followed close upon these rumors. The newly married couple attended the first meeting held by Elder Pratt,and both were ripe for conversion to the truth. Sister Horne was baptized in July, 1836, by Elder Orson Hyde. From that hour, the home of the Hornes held wide its hospitable doors for the entertainment of all traveling elders and Saints.

In the latter part of the summer of 1837, Sister Horne first saw the Prophet Joseph Smith; he came to her husband's house, and she entertained him at her own hearthstone. She never tired of telling of that event. No stronger testimony of the majesty and power exerted by that mighty man of God can be adduced than the force and strength of the impressions which he made upon the great men and women who had but to know him to love

and revere him. Sister Horne's description is so vivid and convincing, that it is here given. She said:

"On shaking hands with the Prophet Joseph Smith, I received the Holy Ghost in such abundance that I felt it thrill my whole system from the crown of my head to the soles of my feet. I had never beheld so lovely a countenance; nobility and goodness were in every feature. I said to myself, 'O Lord, I thank Thee for granting me the desire of my heart in permitting me to associate with prophets and apostles.'"

Sister Horne was also well acquainted with the Patriarch, Hyrum Smith, and from him, later, she received a patriarchal blessing.

The young couple emigrated to Far West in 1838. In common with the rest of the Saints, the Hornes suffered, labored, and were driven from place to place. They lived in Nauvoo, and, while there, were the intimate associates of the Prophet and his family. After the martyrdom, they shared the troubles and persecutions of that terrible time. They came to Utah in the pioneer year, reaching here October 6th, 1847. They lived in the Old Fort, until the husband could build a home. For many years they lived in the Fourteenth ward, and there Sister Horne did much of her public work. She was the mother of fifteen children, four of whom died in infancy; the others have been honored, useful members of society and of the Church. Almost all of them have been leaders in some capacity. And no woman in this Church had more occasion to thank the Lord for the splendid spirits which drew their life and inspiration from her.

Sister Horne held many offices of trust among her sisters. She was one of the members of the original Relief Society, formed in Nauvoo by the Prophet Joseph Smith. From the early days in Utah to the day of her death, she served in one capacity or another in that society. She acted as counselor to Mrs. Phoebe Woodruff in the Fourteenth ward Relief Society for a number of years. Then, on December 12, 1867, she was chosen as president of that Relief Society. This was a surprise and a trial, as she was reserved and somewhat timid in her nature. But she had never learned to say No to a call of duty, so she accepted the trust, and went bravely forward. Let us quote from a

sketch prepared for the Representative Women of Deseret, as to what followed this event:

"Under the wise management of the president, the Fourteenth ward Relief Society increased in numbers, great good was accomplished in the relief of the poor and afflicted and means multiplied in the treasury. A two-story brick building was erected by the society, part of which was rented for a store, and the upper floor has been used by the society for meetings ever since. The society also built and owned a good granary, with a quantity of wheat. * * * When President Young instructed Sister Snow to go through the Territory and organize the young ladies into Mutual Improvement Associations, Mrs. Horne was called to assist. She has organized many of the Young Ladies' Associations, also Primary Associations."

In December, 1877, Sister Horne was called to act as stake president of the Relief Society in the Salt Lake stake of Zion. She held that office until the stake was divided into six stakes, when she was eighty-five years old. She was an active worker in the interest of silk raising, and was for years the president of the board of directors for the Woman's Co-operative Store in Salt Lake City. She was an active participant in securing the suffrage for women, and was chosen more than once to offices of civil trust. She was a prominent worker, acting as chairman of the executive committee of the Deseret Hospital, during the many struggling years of that pioneer effort of the women of Mormondom.

We have seen the result of the work done by Mrs. Horne in the Senior Retrenchment Associations, and yet none may measure the profound effect of the example and teachings of this godly woman. Her family was large, yet she found time to travel, organize, expound the Scriptures, and to bless and comfort thousands. She was economical without being parsimonious in her expenditures for the cause of righteousness; she was hospitable without being lavish; she had the manner of a duchess without worldly pride. Surely few idle words ever passed her lips, for she was reticent of speech. Her face was a living, radiant sunbeam. Its smooth lines never showed the cankering cares of distrust in God or in her fellow-men. She was almost worshiped by her husband and children;

and so perfect was her gift of government, that she had not only no need to speak twice to her children, but she rarely had to speak at all, after they grew out of infancy. She seemed to diffuse righteousness, as a flower exhales perfume. Her soul was an open book, for no shadow of duplicity marred its perfectness or its peace; and she had the reward of a simple life, living without remorse. She lived to be nearly eighty-seven, and died surrounded by her devoted sons and daughters. If any one would know the reality of filial devotion, let him listen to the sound of her name upon the lips of one of her children. No common soul could inspire such exalted love and reverence.

The memory of this good woman will always bring to mind the medium-sized, comely figure, neatly and tastefully attired, with the dark hair banded over the brow, while the strands were braided in open small plaits turned under the ear, and then folded under the pretty black lace cap which she wore for many years. The bright eyes beamed with heavenly hope and peace. She was a convincing, earnest speaker, and, when strongly moved, her tones thrilled with the eloquence of a pure and devoted love for truth. She might not always understand the poor and tempted sinner, but she would be just, no matter if the heavens fell. Such was one of the heroines of Mormonism; yet herein is but a brief picture of a full and beautiful life.

Sister Horne died Aug. 25, 1905. The funeral services were held in the Salt Lake Assembly Hall, Aug. 29, and were marked by the same quiet, peaceful influence that characterized her life.

EMMELINE B. WELLS.

The early annals of this people are crowded with the names of powerful men and mighty women, some of them well known and others little heard of; all were chosen from eternity to perform the great tasks assigned them by our Father. Among them there are few that shine with such radiance as does the name of Emmeline B. Wells.

Mrs. Wells was born in Petersham, Worcester Co., Mass., February 29, 1828, and is of Puritan descent. Her forefathers, the Woodwards, came from England, to Mas-

sachusetts Province, township of Boston, in 1630. The history of the Woodward family is exceedingly interesting; and the facts relating to the brilliant military, civil and professional careers of the Woodwards have been verified from the best authority. They came from Normandy with the Norman invasion to England. They fought in the battles of Hastings, Agincourt, and Edgehill, and won such renown from the king as to receive from him a shield of pure gold with the inscription "Gentle but Brave," signifying "The Soul of Honor;" they were of the "court elite." Her mother's maiden name was Hare, and the forebears of this distinguished family were literary, artistic and musical. The military and patriotic character of the Woodwards continued after coming to America, and one of the family, Robert, was killed in King Philip's war, in 1675. Her own grandfather fought in the war of the Revolution, her father in the war of 1812, while the Civil War had its scores of blue-coated representatives.

When Mrs. Wells was a girl of thirteen, her mother, a widow, joined the Church, taking the younger children with her, and among them was her spiritual and gifted daughter Emmeline. "Emmie," as she was called, was exceedingly precocious, and was even then a literary light among her friends and relations. The step taken by mother and daughter was bitterly resented by friends and associates, and they were subjected to the many petty persecutions attendant upon such an uncommon and unpopular departure from the Puritan standards. Joining the Church on the 1st of March, 1842, Emmie taught school one term in the town of Orange, Mass., and at the age of sixteen she left her home and mother, to go to Nauvoo, arriving there early in March, 1844. Among her companions en route from Albany were returning missionaries who knew the Prophet Joseph Smith, and the girl listened eagerly to the conversation and descriptions given of him by his devoted followers; especially was she delighted at the promise made her by Mrs. Mary Snow Gates to introduce her to the Prophet. When the steamboat drew up to the landing at Nauvoo, she saw among the people assembled on the landing, a magnificent head and shoulders towering above the assembled crowd, and one look at the inspiring face and the piercing blue eyes convinced the girl

that here was the Prophet Joseph Smith. As soon as they were landed, he went among the people shaking hands with each one; and the thrill that pervaded the girl's system at this first view and hand-clasp is held in vivid remembrance to this day.

Through acquaintances of the Prophet, Emmeline became familiar with members of his household and often saw him. She heard him preach his last sermon and deliver his memorable speech to the Nauvoo Legion; and she garnered with wisdom beyond her years the seed-thoughts which fell from those inspired lips. In 1845, on the 24th of February, she became the plural wife of the presiding bishop of the Church, Newel K. Whitney. They were sealed by Brigham Young, and from that time, the young wife was in daily association with the leaders of the Church. At the hospitable home of the bishop, and his equally famous wife, "Mother" Ann Whitney, Emmeline learned much; and she absorbed into her very soul the spirit and genius of Mormonism. Once when Bishop Whitney was speaking to his gifted girl-wife, he said, "You'll see the day when you'll have nothing to do but sit and write." That was in the summer of 1845. She was stricken in common with the people at the terrible death of the Prophet and Patriarch, and she mourned as the people mourned, like sheep without a shepherd. She formed one of that historic company under the shadow of the bowery, where Sidney Rigdon tried to persuade the Saints to accept of his leadership; and she saw what they all saw, the mantle of Joseph fall upon Brigham Young as that great leader stepped to the platform of the bowery and surprised them with his presence. She heard the voice of "Joseph" speaking, as it were, through the mouth of "Brigham." She heard those about her, as she stood aloft on a wagon-box, saying to each other in awe-struck tones—"See, it is the Prophet; he is resurrected." But she knew then, as she knows now, that it was not the Prophet, for he was dead. She accepted this great transfiguration as a powerful testimony to the people that Brigham Young was the divinely appointed successor, and that Joseph Smith was present in the spirit, and was pleased with him. She was present with Mother Whitney and the bishop in the dread winter days of 1845 that followed, and was frequently in the Temple, when the crowded



EMMELINE B. WELLS.



MARGARET T. SMOOT.



SARAH M. KIMBALL.



PHOEBE C. WOODRUFF.

companies were daily taken through that sacred house. Here she received her own blessings. She was present at the noon meal, and listened with profound eagerness to the sober and inspired conversation of those great leaders, sometimes ten or twelve of them at a time, as they sat at table in the unfinished dining room over the tithing office.

She crossed the Mississippi on the ice with Mother Whitney and the family, February, 1846, and bore with her sisters the trials and burdens of that enforced march across the trackless wilds of the west. She taught school in Winter Quarters, also a Sunday School, having as pupils the sons and daughters of the leaders of the Church. On September 28, 1848, she reached the valley, and in six weeks from that time her eldest daughter, Isabel, was born in a wagon on the Whitney block, on the ground now occupied by the L. D. S. University.

Bishop Whitney died on the 23rd of September, 1850, leaving his young wife with two little children, the baby being but five weeks old. The two wives of the bishop were always very congenial, and to this day the name of "Mother Ann Whitney" is as precious and honored in the heart of Mrs. Wells and her daughters as that of any Hebrew prophetess. During the summer of 1852, Mrs. Wells taught school in the Twelfth ward of this city.

Two years after Bishop Whitney's death, October 12, 1852, she was married to one of the greatest of our modern heroes and leaders—Daniel H. Wells, friend of the Prophet, and later the counselor of President Brigham Young. By President Wells she had three daughters, and she lived out the happy and burdened life of a pioneer mother, in common with all her associates. But Emmeline was different from many of these, for all her life she had loved and cherished a heavenly visitor in her soul; it was the muse of poetry! When trouble assailed or joy exalted, this gifted daughter of New England sang her secret melody, and secretly hid it away. She was too busy to repine, too blessed to regret. But in her heart there ever dwelt one star-like thought: she would join the galaxy of the immortals, if only her wings were strong and sure. Once when her husband, President Wells, asked his frail but dauntless young wife what she would best like as her life-work, she answered promptly: "To be the

editor of a magazine." Time was to be her friend; she was not to carry her unfulfilled longing into eternity, as so many others have done—she was to enter into the Promised Land, at least for a season.

In 1874, Lulu Greene Richards, the young editor of the new woman's paper, "The Woman's Exponent," which had been started under the patronage of Edward L. Sloan, President Brigham Young, Eliza R. Snow and others, invited Mrs. Wells to assist her in the work of developing the paper. It was the first western publication by women and for women, and there are but two older publications of its class in the world, these being the *Woman's Journal*, of Boston, and the *English Woman's Review*, London. Sister Wells continued as associate editor until July, 1877, when she assumed the position of editor-in-chief.

This new venture demanded courage, faith, ability and patience from its editors and promotors; but it must be remembered that the paper had Sister Eliza R. Snow for many years as its patron saint and guardian, which will pave the way for that other historic statement, that more than any other woman, Emmeline B. Wells was drawn and held close to that great organizer and leader. Sister Wells was a private secretary to her in the early days of Mutual Improvement and Primary work; and she was her bosom companion and friend for years, as she was and is the closest friend and associate of her successors, Zina D. H. Young and Bathsheba W. Smith. It is but justice thus to state this enlightening fact; for more than any other woman, Sister Wells has carried along through the years the spirit and genius of that master-mind among women, Eliza R. Snow. She assiduously garnered in her youth the wisdom and the integrity which brightens her mental and spiritual labors like a luminous cloud of exceeding beauty.

From the day when Sister Wells entered the *Exponent* office (then located in the old building where the Salt Lake *Herald* was published) till the present time, she has been closely identified with the public work of this Church. Her hidden gifts of poetry and literary expression blossomed forth like a flower first kissed by the sun, and her fertile pen has touched upon every issue, past and present, of the woman question. She has written more than any other Latter-day

Saint writer of her sex, and has done it in a sane, dignified way. For thirty-three years she has been sole editor, publisher and proprietor of the *Woman's Exponent*. She has encouraged and brought out many present-day writers; she has met and entertained at her office thousands of the strangers within our gates, both great and small, rich and poor, foreign and local. Her correspondents have numbered into the thousands, and among them have been such as Rose Elizabeth Cleveland, John G. Whittier, the Duchess of Sutherland, the Princess Gabrielle Wiszniewska, Duchess De Luynes and her brother, the Count, Adeline D. T. Whitney and scores of others. She has published a volume of poems entitled "Musings and Memories," and edited "Songs and Hymns of the Wasatch," with "Charities and Philanthropies," and a pamphlet history of the Relief Society. Her work in the eastern conventions and Woman's Congresses would form a small volume of itself; she was the first Mormon woman sent down to Washington to appeal to the President of the United States, and to petition Congress on the Mormon question. The occasion was as follows:

In November of 1878, she was instrumental in calling a great mass meeting of the women of Utah, which was presided over by Sister Eliza R. Snow herself. This was one of the most memorable meetings of Mormon women on record. Mrs. Wells prepared the resolutions that were voted upon by that large assembly of women, and under the direction of President John Taylor, she was chosen to accept the invitation of Susan B. Anthony and Sarah Andrews Spencer in that same year at the seat of government, to represent the women of Utah. She selected the only daughter of Sister Zina D. Young, Zina Y. Williams, as she was then known, to accompany her; and together they visited Washington, appearing before the committees of the House and the Senate to plead the cause of the women and children who would suffer from the law of 1862. She also prepared and presented a memorial to Congress asking for the repeal of the anti-polygamy law of 1862, and for legislation to protect the Mormon women and children of Utah Territory. Numberless times she has attended the Woman's Congresses held in Washington, Omaha, New York, Chicago, Indianapolis, Des Moines, New Orleans, Minneapolis and other cities, and

in each of these great gatherings, Mrs. Wells was a modest but popular figure. She proved of such value in the councils of the women of this nation that she was chosen in 1899 to act as the second recording secretary of the National Council of Women. She was an intimate friend of Elizabeth Cady Stanton, of Lucy Stone, of Julia Ward Howe, Matilda Joslyn Gage, Frances Willard, Susan B. Anthony, May Wright Sewall and others.

At the great London Conference of Women held in June, 1899, Mrs. Wells was a speaker and appeared at the select audience held in Convocation Hall, Church House, Deanery of Westminster Abbey. She visited historic places while in England, Scotland and France, and spent an evening with Marie Corelli at Stratford-on-Avon.

Mrs. Wells served for several years as vice-chairman of the Republican state committee, and she is a devoted politician and an excellent speaker. She was a member of the Constitutional convention of 1882, and is still an active participant in the political affairs of the state. One amusing incident which occurred in Atlanta, Georgia, at the W. S. A. convention in 1895, has been published far and wide. In her address at the Opera House in that city upon Utah's being admitted to statehood she was so enthusiastically applauded that the staid Quaker, Miss Anthony, came forward and embraced her upon the platform.

Entirely disproving the Osler theory about old age, Mrs. Wells has performed her greatest work—has made more history for herself and for the Church and State in her later life, than she did in her young or middle life. Her children reared, she has devoted her whole life to the public good. She has been a living encyclopædia of information on all subjects connected with the cause of woman, both historical and civil. She has been and is a bureau of information for every association, society and club in the state. It is a liberal education to listen to her conversation, and she is possessed of some of the rarest traits ever given to woman. She is sensitive without smallness, she is wise without narrowness, and religious without bigotry. She is a tender, loving link between the women of the Church and those without, both of whom reverence and love her for the good she has done.

She is sarcastic at times, not to say caustic, but her repentance follows swift on the heels of her offense.

If you would know what hard work, indomitable faith and divine intelligence can do for a woman, just watch "Aunt Em;" see her, for instance, as she threads her way across a crowded thoroughfare, flouting all assistance, and then see her emerge on the other side of the street to hold converse, perchance, with some busy politician where in ten minutes you will hear the fate of the Republican party in this state cooked, carved, and served, in a most delectable way. Observe her at a social function—the observed of all observers with her waving white hair tucked carelessly about her shapely ear—her delicate gray silk trailing behind her slender form, as she moves about to give a loving greeting to all her numberless friends. That is a picture of old-time grace and refinement that will not soon fade from the mind. The most unusual and delightful trait about Mrs. Wells is her keen sense of humor; this power has prolonged her life and preserved her reason, in the midst of crushing trials, while it makes her a delightful companion to men and women alike. If one were to sum up in one word the deepest impression given by this remarkable woman, it would be done in that elusive term "refinement." She is exquisitely delicate and dainty, in her writing, her living, and in her life. Such, briefly, is the woman who is an inspiration to her friends, a thorn to her envious associates, and "a companion of princes" in her own right.

MARGARET T. SMOOT.

One of the women engaged in this early work was, as we have seen, Sister Margaret T. Smoot, wife of President Abraham O. Smoot. She was worthy of her great associates. Tall in stature, with portly form, she possessed the dignity and proud humility which characterizes the truly high bred woman.

Born in Chester district, South Carolina, April 16, 1809, she inherited the Scotch determination of her father, Anthony McMeans, who emigrated to America before the war of the Revolution. He was fired with patriotic zeal in the crisis

that swept over the country, and he immediately enlisted in the patriot ranks and continued in the struggle until the close of the war. Her mother's name was Hunter, and she was of Irish birth. Her Grandfather Hunter served in the Revolutionary war, being an intimate friend of General Washington. Her husband, Abraham O. Smoot, came of equally patriotic stock, the Smoot family of Virginia being well known in that state's history.

"Ma" Smoot, as she was lovingly known for over half her life, was married in 1834, and in 1837 she and her husband went to Far West, Missouri. From that time they partook of the bitter cup of mobbing and persecution which was poured out upon their people.

They were among the Utah pioneers, coming in the fall of 1847. They settled in the Twentieth ward of Salt Lake City, where Brother Smoot was bishop for years; he also served the people as mayor of the city for several terms. Sister Smoot was president of the Twentieth ward Relief Society.

When Bishop Smoot was called to Provo, he was considerably tried by the sacrifice involved; but "Ma" was his cheerful counselor and inspirer, and she imparted, not only to him, but to his entire family, a portion of her own brave faith and trust.

"Pa" Smoot was the father of nearly every good and great enterprise in Utah county, but every one knew that while he administered justice, "Ma" stood by his elbow to inculcate mercy and peace. The people and the family revered Brother Smoot, but they almost worshiped Sister Smoot. Her strong yet gentle influence was everywhere present, and none loved her better than the wives and children of her husband. What grander tribute could be paid to a mortal or an immortal woman!

Sister Smoot was associated closely with Sisters Eliza R. Snow and Zina D. Young in every plan for the advancement of women. Her voice was raised in the first convention of women in Utah in 1870 which pleaded for the right of equal suffrage from Congress. She was identified with the original Silk Association, and was an officer and promoter of every phase of Relief Society work. Small wonder, then, that she was chosen by Sister Snow to assist in the work of establishing associations for the mental and spiritual welfare of the

young women of Zion. Right nobly did she respond to the call, and later, on her removal to Provo, she assumed the responsibility of the work in that district. She also traveled much, under Sister Snow's direction, throughout the Territory.

SARAH M. KIMBALL.

Mrs. Sarah M. Kimball would have been, in any other community, a powerful leader and the foremost woman; indeed, she came near to that distinction in a community where there were a multitude of strong and superior women. She was born in New York state, and was of New England extraction. She was extremely active, ambitious and aggressive, yet reserved and prudent. She it was, in Nauvoo, who had moved out to establish a sewing circle for the benefit of the workers on the Temple, when the Prophet called the women together to give them the more perfect organization of the Relief Society. She was prominent in all the work for women in this Church, and was not only one of the early organizers of the Junior Retrenchment Associations, but she was claimed by Sister Taylor as an honorary counselor in the work of the general board. She was a strong advocate of woman's suffrage, and was very advanced in all her opinions on sex questions. She was a fine speaker, and an excellent writer. She was an active advocate of home literature, and often spoke in favor of the women's organizations owning and publishing their own papers or magazines.

Sister Kimball was an intimate friend of Miss Susan B, Anthony and other great suffrage leaders. She was president of the Fifteenth ward Relief Society for many years, and acted upon many boards in spiritual and industrial advancement.

PHOEBE C. WOODRUFF.

Mrs. Phoebe Carter Woodruff, one of the early workers for women in Utah, was born in Maine, and was of Puritan descent. She was of the type of women who make one think of tempered steel—so strong, so true, and so absolutely purified of base and common metals. She was of vigorous habit and of invincible will. No word of complaint or recital of

her troubles and difficulties was ever heard from her lips. She was a rock of sure anchorage in the midst of all storms. Her speech was earnest, if not eloquent, and her words were few and wisely chosen. Who that remembers her deep-toned voice does not recall the sense of security and faith which it carried to every listening ear? She was associated with Sister Snow in the establishing of Retrenchment Associations among the daughters of Zion.

JANE S. RICHARDS.

Mrs. Jane S. Richards, wife of Elder Franklin D. Richards, was born January 31, 1823, at Pamelia, Jefferson county, New York. She was one of the early workers in the Relief Society of the Church, being a member of the first association, in Nauvoo, and continuing her labors in this state. She was also very active in the work done for the organization of the Young Ladies' Associations throughout the Church. She traveled much, especially in the northern counties, under the direction of Sister Eliza R. Snow, to set in order the various associations throughout the north. And to her was accorded a special honor: when President Brigham Young went up to Weber stake July 19, 1877, to organize the stake Relief Society—the first and only one done by President Young—he set apart Sister Richards to preside over these stake Societies. She was also first counselor to Zina D. Young, the general president of the Relief Societies of the Church, until Sister Young's death, since which time Sister Richards has been senior member of the General Board, where she is loved, honored and respected



JANE S RICHARDS.

by every member of that body of women workers. At the same time that President Young placed her over the Relief Society of Weber stake, he gave her the entire charge of the woman's work in that stake; which of course included the Y. L. M. I. Associations. She was therefore a mother to all the young women in the stake, and was and is beloved not only by all the older women in the Relief Societies, but also by all the young ladies, as well as by the little children in the Primary Association. In accordance with the familiar and loving custom among this people, she is "Aunt Jane" to all Weber stake to this day. She has lived a long and useful life, and now sits at the evening of her day looking down into the sun-kissed and sorrow-scarred fields of her yesterdays with reverent and peaceful eyes.

CHAPTER III.

LOCAL SOCIETIES ORGANIZED.

Some of their resolutions.—Travels of pioneer organizers.

THE present age is the admitted "woman's age." The great underlying unrest and upheaval in all classes of society on this important subject constitutes a grave promise and an equally grave menace to the future of our race. It would be difficult to find in any age or community as many progressive, intelligent, and capable women, other things being equal, as can be found among the Latter-day Saints. Such a statement would not be contradicted by one who is familiar with our life and our people; but necessarily it would excite scorn if voiced to strangers. There are two fundamental reasons which have contributed to create this condition. It requires decision of character, moral courage and fine self-denial to accept and maintain an unpopular religion. And if, as in this case, the religion is hated and its adherents despised, then indeed must the men and women who accept it be possessed of high courage and great patience. Add to this persecution and mobbings, and you have fruitful soil for the growth of the Christian virtues, if such a people survive and preserve the elements of truth. All new religionists have been termed fanatics; but from just such material have been fashioned the Luthers, the Cromwells, the Knoxes, and even the great Master himself, with his circle of despised followers.

The second great factor in shaping strong, self-reliant and original characters is found in the many problems of pioneering and empire-building which have confronted our people. We have been and constantly are "pioneering" in this and other countries. To conquer the rude strength of the wilderness; to soften the hard crust which had hidden

the face of nature for uncounted centuries; to trail the chains of a measured distance over a desert which knew only the path of savage whim or the untrammeled rush of buffaloes; to quiet the wild pangs of fear and loneliness with the whirr of the loom and the whiz of the spinning wheel; to fill the deep brooding silence of ages with the lowing of cows and the laughter of growing children; to plant, to reap, to sow, to garner; to build and to fashion homes and cities in the close embrace of a forbidding desolation—to do these things is to develop every known resource, and to originate some unknown ones. Such experiences give great initiative power and executive ability.

Let a new movement be suggested among our people, instantly there are found thousands ready to carry it to successful completion. This being true, it is not to be expected that a movement like this new one of retrenchment would wait long for progressive and bright minds to grasp its potentialities and reduce its truths to individual or to local application.

There lived in the Nineteenth ward of Salt Lake City the large and intelligent families of the philosopher and orator Apostle Orson Pratt and his brother Parley P. Pratt. They have bequeathed to their children some of the rare gifts which so distinguished them for the first half century of our existence as a Church. Among the daughters of Parley P. Pratt was one Lona Pratt, now Eldredge. She was a young school teacher and an intimate friend of Dora Young, one of the youthful counselors to Ella Empey.

Miss Dora Young described the initial Retrenchment meeting of her father's family in the Lion House in such glowing terms to her friend Lona Pratt, together with the benefits to be derived from such an association, that Miss Lona was filled with the desire to do some similar work in her own neighborhood. Lona Pratt was then only

about eighteen years of age, but she was full of zeal. Accordingly one day she invited her girl friends, many of whom were her pupils, to meet her at the close of the school in the schoolhouse. This was May 29, 1870. She opened this little gathering with prayer, and called on those assembled to give expression to their thoughts. To her surprise she found her friends already converted to her idea, and there was no need of urging them to form a society—they were eager for its inception. Accordingly there was a board appointed, after the pattern described by Miss Dora Young, and the following were chosen as officers: Lona Pratt, president; Libbie Rich, Viola Pratt, Mrs. Louie Widdison, Ellen Wilcox, Lucy Arnold, Mary Nebeker, counselors; Annie Smith, secretary.

Meetings were held during the winter in the Nineteenth ward house, in the schoolroom, and at Lucy Arnold's home. Sister E. R. Snow heard of this voluntary work, and she invited the girls to attend the meeting of the Senior association in the Fourteenth ward hall, and there they would be organized in due form and ceremony. This was done, and the example of the Nineteenth ward association was rapidly followed in the other wards.

The resolutions passed by the various ward departments were alike in nature, and yet each one had some special feature to distinguish it from the others. One speaks of taking up the study of the Scriptures, and of cultivating reverence for sacred things; another denounces gossip; another resolves to shun all evil associations; another inveighs against the then prevalent fashion of wearing short hair; another resolves to cultivate the mind and become more enlightened and intelligent; while still another decides to study self-government as well as other desirable qualities. All were united, however, in the one central thought of electing a greater simplicity of dress and of living; and of cultivating the mind

rather than ministering to the pleasure of the body. There were many excellent thoughts contained in these resolutions, copies of some of which have been preserved. The names and labors of the early officers attached thereto have entered into the history of this people.

We have not the resolutions of the Nineteenth ward society, but here follow some of the other early ones:

Resolutions of the Fourteenth ward Young Ladies' department of the Ladies' Co-operative Retrenchment Association, organized June 4, 1870.

Resolved, That we as members of the Church of Jesus Christ of Latter-day Saints, having great responsibilities resting upon us, and feeling grateful for the privileges we enjoy as wives and daughters of elders in Israel, do mutually agree to sustain each other in all good works.

Resolved, That realizing the magnitude of the work in which we are engaged, and the importance of the position we occupy as daughters in Zion, we do consider it unbecoming in us to pattern after the pride, vanity and folly of the world, and feeling that we have worshiped at the shrine of fashion too long, do solemnly pledge ourselves to retrench in our dress, and to wear only that which is becoming to women professing to be Saints.

Resolved, That as Saints being accountable to God for the use we make of the abilities and intelligence he has given us, we are determined to devote our time and talents in governing ourselves, storing our minds with useful knowledge, and improving every opportunity afforded us of qualifying ourselves to fill useful and honorable positions in the Kingdom of God.

Resolved, That as President Young has repeatedly counseled us to let our garments be plain, and to cease following after the world, we will co-operate together, both by precept and example, in carrying out his counsel, and doing everything required of us, that we may gain the approbation of our Heavenly Father and the confidence of all good Saints.

Julia M. Horne, president; Jennie Seaman, Harriet A. Taylor, Sophia E. Taylor, Annie M. Taylor, Beulah Woodruff Beatie, Georgiana Fox, counselors; Isabella Pratt, secretary.

Resolutions of the Thirteenth ward Young Ladies' department of the Ladies' Co-operative Retrenchment Association, organized June 27, 1870.

Resolved, That we, the daughters of Zion, perceiving that many duties are incumbent upon us, heartily concur with those resolutions already adopted by the departments of different wards, and are eager to offer our influence to this noble reform in dress. Inasmuch as our Prophet, Brigham Young, has led us here into these pure and peaceful vales, far from the midst of Babylon, we believe it ignoble to imitate those worthless and inconsistent habits acquired by the world.

Resolved, That we are now determined to maintain an independence as regards the refinement of our apparel. We will conform to no customs inconsistent with true taste, delicacy and judgment; but the adornment of our persons shall be compatible with becoming gentility, regardless of the fashion plates of the day, and we will place before the world an example worthy of imitation, for we realize that the cultivation of our immortal minds is of more value than perishable ornaments.

Resolved, That we make an effort to be temperate, avoiding the useless habit of frivolous conversation, and strive to become more enlightened and intelligent; to be judicious in the selection of our companions, and in our associations endeavor to inspire a sentiment of improvement.

Resolved, That we will carry out the advice of President Young and his counselors; we feel to sustain the priesthood and every institution organized by it. We will endeavor to keep the commandments of God, and humbly live the religion we profess and never speak lightly of its sacred principles.

Flora L. Shipp, president; Frank Wells, Mary Woolley, Dessie Wells, Belle Park, Emma Wells, Kate Wells, counselors; Lydia Young, secretary.

Resolutions of the Sixteenth ward Young Ladies' department of the Ladies' Co-operative Retrenchment Association.

Resolved, That we, the daughters of Zion, residents of the Sixteenth ward, Salt Lake City, realize in a measure the

sacred duties devolving upon us in the Gospel, and the great responsibilities that rest upon us as present and future wives and mothers in Israel, and also the greatness and worth of the glorious cause that we have of our own choice most cheerfully and solemnly espoused, do agree and covenant that we will not be one whit behind our sisters according to our abilities in carrying out practically all just and righteous principles.

Resolved, That we will, by the aid of the Holy Spirit, not only profess but live the Gospel, and seek diligently that wisdom and discernment by which we shall rightly judge between the vain and foolish fashions and measures of a heartless and corrupt world, and the neat, simple and befitting apparel, and the modest, chaste and prudent conduct of a Saint.

Resolved, That we will be guided by the holy priesthood, hearken to the voice of experience, wisdom and revelation, associate with the pure, the virtuous and good, shun evil society and communications and the glitter and tinsel of hollow fashion, forms, and hearts—that we will not neglect our prayers; and that we will ever bear in remembrance that "pure and undefiled religion before God, the Father, is this: to visit the fatherless and the widows in their affliction, and to keep ourselves unspotted from the world."

Julina L. Smith, president; Sarah E. Smith, Mary A. Riser, M. A. Winegar, Elizabeth M. Yates, Effie L. Minkler, counselors; Caddie McKean, secretary.

Resolutions adopted by the Twentieth ward department of the Young Ladies' Retrenchment Association, organized July 8, 1870.

Resolved, That we, realizing the sacred and important duties devolving upon us as daughters of Zion, will from this day retrench in dress, and follow no more the vain fashions of the world, but help to create a fashion acceptable to all Israel and pleasing in the sight of heaven.

Resolved, That we, believing in the sacred Scriptures, and as St. Paul says: "The hair is given to woman for a glory and a covering"—will not hereafter have our heads shorn of their glory.

Resolved, That we, realizing that all will be judged ac-

cording to their actions here below, will cease to be heady, high-minded, lovers of pleasure more than lovers of God, and walk with a meek spirit which is, in the sight of God, of great price.

Resolved, That we will devote such opportunities as we derive from this association to self improvement, and instead of wasting precious moments, will use them for the purpose of becoming better acquainted with the laws of God, and we will also read the best books.

Kate Sharp, president; Aggie Caine, Lizzie Sharp, Emma Fowler, Georgiana Calder, Rebecca Daynes, Eliza M. Williams, counselors; Sarah M. Napper, secretary.

Resolutions adopted by the Eighth ward department of the Ladies' Co-operative Retrenchment Association, Salt Lake City, organized July 12, 1870.

Resolved, That we, the daughters of Zion, in conformity with the wish of our beloved President Brigham Young, and realizing that it is our duty as daughters of elders of Israel, do most truly and sincerely sustain and enter into the co-operative association that the ladies of the Latter-day Saints formed, and we are determined by the help of the Almighty to so order our lives that we shall be worthy the name we bear, and we do unitedly pledge ourselves to uphold and sustain the sisterhood in doing good.

Resolved, That inasmuch as we have come out from the world that we may become a light thereto, we will show by our daily walk and conversation, also by our dress, that we are that light. We will dress in a becoming manner. We will not follow the fashions of the wicked world, but will endeavor to attire ourselves as becometh Saints of God, and as much as possible in the workmanship of our own hands.

Resolved, That inasmuch as order is the first law of heaven, we will endeavor to learn the law by making ourselves acquainted with the principles of life and salvation. We will study the Bible, Book of Mormon, Doctrine and Covenants, and all works pertaining to our holy religion. We will not speak lightly of the sacred ordinances of the house of God, nor ridicule our brethren and sisters, but will sustain them with our faith and prayers when they speak to each other of the things pertaining to the Kingdom of God.

Resolved, That we will not speak evil of anyone, but will be kind to all, especially the aged, and infirm, the widow and orphan. We will endeavor to become acquainted with the laws of nature, that we may become strong, healthy and vigorous. We will also study all literature that will qualify us to become ornaments in the kingdom of God, that we may merit the approbation of our brethren and sisters and of God.

Clara E. Robinson, president; Ellen H. McAllister, Bethula Palmer, Esther J. Fletcher, Mary S. Leaver, Ellen Barnes, Mary E. Bringhurst, counselors; Annie B. Starr, secretary.

Two years active work served to establish the new organizations on a sound footing. As rapidly as might be, Sister Snow, assisted by Sisters Zina D. H. Young, Mary Isabella Horne and Margaret T. Smoot, formed Young Ladies' Retrenchment Associations in the wards of the city, then in adjoining towns and counties. They all traveled extensively in connection with this work; and while urging the older sisters to take up the labor placed upon them, they did not fail to encourage the Young Ladies' departments or associations.

The Eleventh ward of Salt Lake City had one of the strongest and best organizations in the city, although it was not one of the first. Among the best early associations were the Nineteenth, Thirteenth and Fourteenth wards, which were among the first ones organized after the original one in the Lion House; other early ones were the First ward, the Tenth, the Eighth, the Fourth, the Fifteenth, and the Sixteenth, which followed in the order given.

The Eleventh ward association was organized by Miss Flora Shipp, under the direction of Sister Zina D. H. Young. The officers were: Mrs. Mary A. Freeze, president; Mrs. Ellis Shipp, Mrs. Jane Freeze and Miss Mary Jones,

counselors; Mrs. Maggie Shipp, secretary. The minutes of the first meeting held are highly interesting, and as they are a fair example of all similar meetings held in those early times, they are here appended:

Minutes of the Eleventh ward Retrenchment Society, October 18, 1872. First meeting held at the residence of Mrs. Mary A. Freeze, corner of Second South and Seventh East streets.

Singing—"Hark, Ye Mortals."

Prayer by President Mary A. Freeze.

Hymn—"Hail to the Prophet."

Roll called.

An essay was read by Counselor Mary Jones on "What is Vulgarity?" Select reading by Counselor Ellis R. Shipp, entitled "Female Education."

President Mary A. Freeze said: "This is a new business to me; still I wish to advance and answer to every call. By speaking, we gain confidence and improve in our language; also by speaking new ideas are elicited. Let us exert ourselves to bring more of the girls to our meetings. As Sister Eliza R. Snow says, let us retrench in our ignorance and assist each other to conquer our failings. By comforting others, we not only do them good, but we also comfort ourselves, and this principle will appear more plain and beautiful."

Counselor Ellis R. Shipp's remarks: "Retrenchment is like Mormonism—it embraces everything which is good. We should be diligent in this duty, for it is a commandment from President Young. We often wish we could comprehend fully what is meant by obeying the commandments of God. I think it is obedience to the Priesthood, the servants of God. President Young has said if we would carry out his counsels, he would lead us unto eternal life. If we are not faithful, depression follows, and the righteous suffer for the sins of the wicked."

Counselor Mary Jones "knew we were doing right. Hoped the girls would attend the meetings; and we will try and benefit and interest them."

Counselor Jane Freeze remarked that it would be better

to change the hour of meeting, so that it might be more convenient for the girls.

Secretary Maggie C. Shipp said: "Well, girls, let us improve in one particular especially, and that is in this habit of gossiping. You know that it is natural for women to slander, and how true it is that an offense appears much more offensive after being repeatedly told. Let us deal in encouragement. Our lives are but short to prepare us for celestial glory; then let us awaken and comprehend our position. Always have a kind word for every one. O seek for the Spirit of God, that you may accomplish good."

Appointments were made for next meeting. Adjourned for one week.

Hymn—"O Ye Mountains High."

Benediction by Mrs. Ellis R. Shipp.

What a world of thought and struggle is comprised in the brief records which have come down to us from these first meetings of the young women of Zion! No Primary Association, and practically no Sunday School, had prepared the young people to stand upon their feet and express in eloquent phrase their thoughts. There were no Church schools then to train the young to think logically and connectedly on religious subjects. Think of it, sheltered and educated daughters of the present day! Utah was still a hard country; pioneer conditions held strong men and sturdy women in thrall. Schools were taught in every town and hamlet, but under difficulties, for lack of books and means. In some parts of the country the Bible was the school reader and the home instructor. Hand looms still whizzed out their homely music, and cook stoves were a costly luxury.

Without training, and with only the bare elements of education, these pioneer girls, the daughters of pioneers, came forward to answer to the call made upon them. To retrench, to improve, to grow and to develop was their object. And how well they have carried on their mission

is well attested by the results that have followed their labors.

Other associations outside of Salt Lake City held interesting sessions and adopted similar resolutions. One of the first organized was that in Bountiful, Davis County. Their resolutions are as follows:

Inasmuch as it is the wish and counsel of our beloved President Brigham Young that the young ladies should be organized into Co-operative Retrenchment Associations, we desire to show our willingness in the same by stepping forward and adopting the following resolutions:

Resolved—1st, That we strive to the best of our ability to carry out the counsel and instructions that fall from the lips of those that are sent to counsel us, well knowing that it is for our good.

2nd, That we cease to run after the fashions of the world, but consult our own taste, and strive to dress in a neat and becoming manner, with a view to health, long life and happiness.

3rd, That we speak no evil of one another, nor of those placed over us; but rather seek to uphold them by our faith and prayers, that they may have wisdom to teach us the principles of life and salvation.

4th, That we give more of our time and attention to the reading of good books, especially the publications of the Church; and seek to improve our minds and store them with useful information, that in the future we may be able to assist those under our care.

5th, That we use no hot drinks, but carefully adhere to the Word of Wisdom, as made known to us for our benefit, that we may live long on the earth to be useful daughters of Zion.

6th, That inasmuch as any of us have been guilty of using immodest or unbecoming language, that we cease to do so from this time forth, and endeavor to cultivate that modesty which is so becoming to young ladies in every society and association in life.

The following officers were chosen: Susan Grant, president; Rosetta Eldredge, Nancy Willey, Mary A. Call, Mary Standford, Helen Ellis, Caroline Corbridge, Rachel Brown, Lucy Fackrell, counselors; Jane Alice Crosby, secretary.

This work begun in Salt Lake City rapidly extended into every city and town in Utah, as well as into such surrounding states and territories as held communities of the Latter-day Saints. Gradually, regular programs for the evening's exercises were adopted. Manuscript papers began to take a permanent place in the programs, supplemented by essays, select readings and recitations. Program committees were appointed, and regular provision was thus made for each evening's work and entertainment.

Who may describe the labors of the women who began and carried forward for years the organization and oversight of the various local—and later the stake—associations of the three great women's organizations of the Church! Like the companies who crossed the plains, these women made the hardest trip a pleasure-jaunt, and the most forbidding journey was turned into a merry picnic. The woman who now-a-days boards a luxurious car, secures a sleeper, and finds herself the next morning at the farther end of the state, can have little conception of the journey that began in Salt Lake City—or some nearby large town—in a lumber wagon, or at best in a spring wagon which never sprang once but to jolt twice; and whose primary destination was always "the next town" only, even if the "next town" came finally to be St. George in the south, or Bear Lake on the north. How the travelers were to get on from town to town was as much a mystery as it came later to be a matter of history. A most implicit reliance upon an overruling Providence was more necessary than a piece of candle in the small satchel; and both were vital parts of a traveler's outfit in those days.

Providence never betrayed the trust! The candle might sputter and go out in the middle of a bad piece of road; the women, being their own teamsters, might sometimes lose the way on a dark night; or that same candle might get itself forgotten in the press of other preparations, and the good sister might wake up in the night with a sudden illness or want, to find herself candleless and forlorn. But Providence, that sweet and constant light in dark places, was always very close at hand to supply every righteous need. God could and did heal their ailments. After a trying experience, generally a good bishop or some liberal-minded brother would be moved upon to hitch up his team and carry the sisters one or even two stages on their journey.

Who, indeed, that once knew them can forget the simple delights of that early morning start across the grey-green valley, or up through the rugged canyon defile; so early that even the meadow larks were barely twittering to the fledglings in the nest; the smell of the pungent sagebrush, the purple shadows on the mountains that blended and merged into riotous harmony of color; the still roads, upon which the fleeing night had laid fingers of motionless silence! And the spell of newness and youth and growth which was upon all the face of nature! This it was which thrilled the soul of the travelers with the freshness and renewal of uncontaminated atmosphere. The Spirit of God seemed very near on such mornings, and there was the presence of guardian angels. Sweet communion marked the progress of the daily journey. Prayer-meetings, experiences, testimonies, healings and divers profitable discussions occupied the hours. The singer in the company would pipe up the strains of "Come, come, ye Saints," or "O my Father;" the others would join in and then even birds would listen to the sweet sounds of praise, and the prairie dogs would stand on their hind

legs like little grey posts, wondering at the strange melody.

Those were the days before cars and telephones had developed the "strenuous life" and consequent nervous-prostration habit. One can find traces of these times and customs in our remote villages of today; and poor, indeed, is the memory and experience of any Mutual Improvement worker that does not contain some chapter which answers to this description.

For twenty years the organizing and visiting of the associations was done by representatives of the three women's organizations, traveling together, in company perhaps with some local or stake organization official. A stake officer in one town whose husband or son owned a carriage or spring wagon, might drive the team herself, or press into service her boy or a neighbor's son; and around that stake the Salt Lake party would go, sending word ahead by the prized local telegraph. When, in after years, regular conferences began to be called, it became quite usual to devote the Friday before the regular stake conference to the holding of a conference of the three women's societies. The morning meetings would probably be devoted to the Primary Association, the afternoon to the Relief Society and the evening session to the Young Ladies' meeting. It is an interesting fact that in those days the audiences at all these meetings would be very much the same, the speakers were generally the same and the topics were not very dissimilar. Thus was engendered a delightful unanimity and harmony in the ranks of these three sister organizations.

After President Elmina S. Taylor, in 1880, was made general president of the Young Ladies' Mutual Improvement Associations, she traveled thousands of miles in this primitive fashion, accompanying Sisters Eliza R. Snow, Zina D. H. Young, M. I. Horne, Emmeline B. Wells, Louie B. Felt or Lillie

T. Freeze. These sisters represented the various interests of the Relief Society, Silk Association, Grain Saving movement, Retrenchment, Woman's Exponent, Y. L. M. I. A. and the Primary Association. There would be sent out from Salt Lake City a representative of each of the three large general organizations, and these three sisters would naturally attend each of the three conferences held on the Friday. Of course all would be invited to speak at each meeting, and those who were fortunate enough to be present on some of those glorious occasions will bear testimony to the fact that those impromptu, inspired discourses were indeed eloquent outpourings of the soul.

The principle of true evolution is as applicable to the growth of an organization as it is to the development of an acorn. That which grows rapidly and attains maturity too soon is as apt to die quickly as is the gourd or the poppy. It came naturally to pass that the M. I. Associations were first encompassed in a private parlor. Then one, two, a half dozen wards began small and comparatively insignificant associations. The work spread from ward to ward, until the whole Church saw these vigorous associations numbered as an integral part of its spiritual organization. When the local branches had multiplied and gathered sufficient strength, there arose a necessity for a stake and finally a central organization—for a general head was necessary, to unify, strengthen and direct the work. The time was then ripe for combining the integral parts into one perfect whole, each complete in itself, and each entirely independent in its sphere, but all bound together in perfect unity.

BIOGRAPHICAL.

MARY A. FREEZE.

There are very few women in the Church who have done as much for the Mutual Improvement "cause" as the subject of this sketch. In that service has been embraced all the inspiration that comes from pure sacrifice, and all the power which emanates from unselfish labor. Sister Freeze was the president of one of the very first organizations of the original Retrenchment Associations, — the Eleventh ward; and she has been in office continuously since that day.



MARY A. FREEZE.

Mary was the daughter of James Lewis Burnham and Mary A. Huntley Burnham. The Burnhams are of the best Puritan stock, coming to America in 1620. They were landed proprietors in England, but they gave up everything and emigrated to America for the same reason that two hundred years later their descendants moved out into the trackless deserts of western America. They trace their line back in an unbroken chain to the year 1200 A. D. Mary was born in Nauvoo, October 12th, 1845, four days after the death of her father. Will our modern luxurious environment permit us to imagine the sorrow of that death and that birth—a widow left alone with four little children, poor, and utterly without home or relatives? Saints were very kind to the widow, but the condition of poverty was hers to meet and overcome. Her relatives in the east would gladly have sent means to her if she would have consented to return and renounce her unpopular

religion; but she was a Saint, and she had put her hand to the plow. She was later sealed for time to Joseph Young, the president of the quorum of Seventy.

Mary was brought by her mother to Salt Lake valley in 1852, and located in Bountiful. She was an anxious student, and was qualified, when eighteen years of age, to assist in teaching school. The principal of the school was James Perry Freeze, and to him she was married in March, 1863. The young couple came to Salt Lake shortly after their marriage, and settled in the Eleventh ward. In 1871 Mary was called to preside over the newly organized Retrenchment Association in that ward, and accepted the call with that gentle dignity and humility which has always seemed so much a part of her character. Her husband felt it his duty to take three other young wives; and in that view he was sustained by that heroine, his first wife. To witness the love and harmony which has existed in his family from that day to this has been an object lesson of divine virtue. When one of the four young women died, the other three mourned her as deeply as if she were an own sister. Whatever the world may say or think about the principle of plural marriage, it has given to Utah's history a group of such heavenly women as Mary Burnham Freeze,and her associate, Lillie T. Freeze. No evil could possibly come of such holy examples of devoted love and pure unselfishness.

In 1878, on the 14th day of September, the first stake organization of the Y. L. M. I. A. was effected in Salt Lake City, and Mary A. Freeze was chosen president. She had proven a most faithful shepherd over the little flock put in her charge in the Eleventh ward. Her association was everywhere spoken of as the leading one in the Church. She had the wisdom to choose the best and brightest assistants in her work, and she gave them scope to follow their own plans and ideas. In all the work done by Sister Freeze, that power of surrounding all she does with an atmosphere of uplifting, purifying spirituality is her most marked and vital characteristic. She has lived her whole life in the sanctuary of prayer and self-sacrifice, and the radiance of that altar shines out of her soul to illumine all who come near her. She carried some of her strong workers from the Eleventh ward into the stake organization. Margaret C. Roberts,

Louie Felt, Clara Conrad, Ellis R. Shipp—these helped in the new labor.

In 1878 Sister Freeze took a trip east, visiting Washington, as well as other large cities. She spent some time in Pennsylvania visiting, in company with her husband, his nearest relatives. In 1885 she took up another important labor—she went to Logan and began the work for her dead. She had secured records carrying her family back to 1200, and giving thousands of names for Temple ordinances. While in Logan she was chosen to act as a Temple worker; and when the Salt Lake Temple was completed, she was called to labor there by President Snow, he himself going to her house to issue the invitation. Here she has labored faithfully and well.

Sister Freeze was chosen by President Elmina S. Taylor, October 3rd, 1898, to act upon her board, and she continues in that position. She has visited most of the stakes since she became an aid to the General Board. She was greatly beloved in her own board, and they tendered to her two beautiful receptions in token of their esteem,—one in 1895, and one in 1898, when she was released from stake work in order to go a step higher.

Every one who knows Sister Freeze is the better for that knowledge. To be her intimate friend is to acquire a liberal spiritual education. To be her associate in eternity will mean the highest exaltation possible for a woman to attain.

LONA PRATT ELDREDGE.

Lona Pratt Eldredge was the daughter of that gifted and inspired writer and prophet, Parley P. Pratt; her mother was Agatha Walker. Lona was born April 15th, 1850. She was of a refined, sensitive nature, full of zeal, yet withal easily discouraged. With the aid of love and appreciation she could have accomplished wonders in this work; but without that incentive, she shrank within herself, and in later years was lost to public affairs. She is tall, stately in carriage, and with a winning, persuasive personality, covering an inner sensitiveness with an outer cloak of pride. She was a quick student, and soon mastered the common branches of our pioneer education and was ready to go out into the



LONA PRATT.



JULIA HORNE.



MARY A. FREEZE.



FLORA SHIPP.



JULINA L. SMITH.

ranks of wage-earners when but fifteen years old. She had need, for her widowed mother was glad of assistance in rearing her family. Lona secured a room in Sister Ann A. Gheen Kimball's commodious home in the Nineteenth ward, and here she opened a school for all grades. She was eminently successful, and her pupils soon grew to love her as a companion while they did not forget to respect her as a teacher and guide. It was in this very room that the first ward organization of the Young Ladies' Retrenchment Association had its inception, as has been told in this history. Lona carried on her work in the association for some months, but in the year 1870 she was married to Elnathan Eldredge, and one year later she removed with her husband to settle up the new country in Bear Lake stake. She became the mother of eight children, and has lived a peaceful, prosperous life since that day. She is now a resident of Salt Lake City. In speaking of her labors in the inception of this work, she says with emotion, "those were the happiest days of my life."

JULIA HORNE BURTON.

The subject of this sketch was the ninth child of her parents, who were Joseph and Mary Isabella Horne. She was reared in an atmosphere of sobriety, prudence and reverence. She partook largely of the influence of her surroundings and was ever known as a most exemplary child and woman. She was born in Salt Lake City, in August, 1851, followed the usual course of pioneer living, and acquired the usual pioneer education. She attended the University of Utah when it first opened in the old Council House. When the Young Ladies' Retrenchment Associations were formally organized, she was chosen to fill the office of president of the Fourteenth ward association. She married in the early spring of 1872, and died in the late fall of the same year, leaving a babe behind her. Her young husband, William S. Burton, eldest son of Bishop Robert T. Burton, was crushed with the blow, and many recall the deep grief which the death of this amiable young wife caused her family and friends. She was of a modest, retiring disposition, but was willing and eager in the service of the Lord.

FLORA LYDIA SHIPP.

Flora Shipp was born at Edenburg, Johnson county, Indiana, January 31, 1848. She was the daughter of Austin Shipp and Laura Caroline Farnsworth. She died Friday, December 15, 1905, at the L. D. S. hospital.

These few details would not betray the sensitive poet soul of the gentle, fair-haired girl who was the joy of her friends and the enemy of no living soul. Flora was ever keenly attuned to emotion, but she had received in her early youth the testimony of the truth, and none of the trials and vicissitudes of her life ever shook that faith. She was also one of the early heroines who came out in obedience to the call and helped to make possible the cause of Retrenchment. She was married to Theodore Curtis—handsome, debonair brilliant Theodore Curtis. But with his defection from the faith of her father, she left him, and remained for years a sorrowing but faithful young mother to her children. She was a writer of no common promise. At one time, she had a great box full of manuscript stories and took them to a good man for counsel as to what disposition to make of these treasures of her brain. He was not an imaginative man; he hewed close to fact, and dropped his plummet only into the wells of hard practicalities. Flora was told to destroy them all and destroy them she did. She was too retiring and modest to put out much of her work after that, and as a consequence, we have suffered the loss of some beautiful contributions to Utah literature. She left one long story, however, which may some day see the light. She was full of that indefinable charm which is likened to flowers and soft breezes. She was true to the last, and left two splendid sons, Theodore E., and Clarence S. Her son Theodore, who writes for the *Era*, is a faithful example of her own modest worth.

JULINA LAMBSON SMITH.

Mrs. Julina L. Smith was one of the early devotees to the cause of Retrenchment; indeed, she has never departed from the early ideals planted in her young mind when President Young and Sister Eliza R. Snow pleaded so eloquently with the daughters of Zion to eschew all evil, and cleave to

purity, simplicity and righteousness. Mrs. Smith was born June 18, 1849, and is the first wife of President Joseph F. Smith today; but she went into the celestial order with all the courage and unselfishness which those early trials demanded. She was a tender nurse and sympathizer with the delicate young first wife of her husband, and has been a mother and a friend to all his later wives. She was one of the first duly qualified midwives in this state, and she exerted her widely sought skill for her husband's family, for the poor and destitute, as well as for the sojourners by the sea, when she was away upon her mission to the Sandwich Islands. She is the mother of eleven children, ten of whom are still living; and she is grandmother of nineteen. If there is a more exemplary mother, wife, and friend than this noble woman, the writer has yet to meet such a paragon.

Mrs. Smith is now a member of the General Board of the Relief Society. "The heart of her husband doth safely trust in her. * * * She will do him good and not evil, all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. * * * She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. * * * She is not afraid of the snow for her household; for all her household are clothed with scarlet. * * * Her husband is known in the gates when he sitteth among the elders of the land. * * * Strength and honor are her clothing; and she shall rejoice in time to come. * * * Her children rise up and call her blessed; her husband also, and he praiseth her."

If a woman is to be known by her children, surely Sister Smith will not fail of praise; for her sons sit in the councils of the priesthood, and her daughters are among the mothers in Israel.

CHAPTER IV.

STAKE AND GENERAL ORGANIZATIONS.

The Young Men's Mutual Improvement Association organized.—The name Retrenchment Association changed to Young Ladies' Mutual Improvement Association.—Stake organizations effected.—Central or General Board organized.

A VERY full chapter of Utah history was made in the first half of the seventies. President Young was inspired to set in order all the quorums of the priesthood, to organize stakes and to regulate the auxiliary organizations. He was also devotedly laboring to complete the Temple at St. George, while choosing sites for other temples in Manti and Logan. However, he had plenty of time always to consider the needs of a most important element in the community—the young people; and so it came about that he undertook the task of organizing the young men of Zion into associations with similar aims and purposes to those which formed the now flourishing associations for the girls.

The story of the organization of the young men, with the title chosen and afterwards adopted by the girls, was told graphically at the June conference in 1905 by Junius F. Wells, the man who can best tell it. And the story of the beginning of the brother organization fits naturally into the recital of our auxiliary beginnings. Brother Wells said:

With respect to the organization of the Young Men's associations, it was brought about through the inspiration of the Holy Spirit. It came at a time when we needed something to inspire the youth of our people and to prepare them for the greater labor and duty that was before them. So far as my connection with it is concerned, it came in this wise: I found myself upon a mission before I was eighteen years

old, standing for the first time in my life before an audience to speak. I was in Liverpool, six thousand miles away from home. I was introduced by the president, and being a son of President Wells, there was much expected of me. It took the president of the branch several minutes to introduce me, but it took me just one and one-quarter minutes to say all that I knew. I desired in my heart that my brothers should be better prepared than I was for such a position. That thought was uppermost in my mind. I presume Brother Lyman could testify of it, and perhaps President Smith will recall it, because I was on a mission with them at the time and they know that if there was anything that characterized my efforts it was to benefit the youth and prepare the young men to perform missions.

When I came home, I was called upon to visit a number of the wards; and the preparation of the youth of Israel for missionary work was the subject of my discourse very largely. There were associations of the young ladies of which Sister Eliza R. Snow was the genius. I met with her and she spoke of the need of an organization of the young men. On Thursday or Friday before the 10th of June, 1874, my father came home from the President's office, and I met him at the front door. He said: "The President wants you to organize the young men." I asked my father what I should do. "Well," he said, "you'd better do it."

The spirit of the work came with the call, and I knew just what to do. We called a meeting in the Thirteenth ward. It was announced in the Sunday evening service that a meeting would be held to organize the young men's association in that hall on Wednesday evening. I called on President Young, but could not see him until Wednesday morning. I asked if he would be present—I expected he would be there to take charge, as I thought I had been called simply to make the preparations. President Young was not feeling well, and he said he hardly thought he would venture out that evening. He turned to President George Q. Cannon who was present, and asked him if he could attend the meeting,and President Cannon said a meeting of his quorum had been called for that date so he could not be there. Then the President commenced to talk of the organization. The question came up as to what the society should be called;

and as nearly as I can recall his words they were as follows: "We want to organize the young men into an association—an improvement association—a mutual improvement association—Young Men's Mutual Improvement Association. There's your name." That is how we came by our name. Then he went on speaking in regard to our exercises. He said we should have a roll of all the members, and at the first meeting commence at the head of the roll and call upon them to arise and speak. Said he, "We want to get our boys into the habit of trying to say something in the name of the Lord. More people have received testimonies on their feet than down on their knees praying for them."

This was the extent of the instructions we received. Towards evening I called at the President's office hoping to meet President Cannon, but he was not there. I remember walking down the Theatre hill; I never had such feelings or thoughts as filled my bosom. I was very humble and prayerful and greatly desired that the Lord would give us success in our undertaking. When I reached the Thirteenth ward, Brother B. Morris Young, son of President Young, was there and also the bishop of the ward. Brother Young acted as secretary, and was very willing to assist me. We had the greatest difficulty in persuading three or four young men to come to the stand. A pledge was given to the one who offered prayer. He agreed to open the meeting by prayer provided he was not called upon to speak. I went back into the vestry before the commencement of the meeting for a moment of silent prayer, and when I came back to the room, I felt great confidence. The way seemed clear and I spoke for about fifty minutes. The Spirit of the Lord was there and those who were present felt it. The bishops, some of them, since that time have told me of it. The result was that a vote was taken and they all voted for the organization. Brother Henry A. Woolley was called to be president, Brothers B. Morris Young and Heber J. Grant were counselors, Brother Hyrum H. Goddard was made secretary. When we called for members, seventeen or eighteen enlisted. That is the story of the organization.

Afterwards I visited a number of settlements. St. George was one of them. Brother B. Morris Young was associated with the organization then and has been active in it

ever since. I went to Brigham City and organized the association there. Then I was called to go on a mission to the states of Illinois and Missouri. The Mutual Improvement Association work was taken up by Brother Milton H. Hardy and others. After I returned from my mission we organized a central committee to push this work. I think I have been present and assisted in the organization of one hundred and ten societies.

In 1877 President Young completed the organization of the stakes in Zion, Bear Lake being the last one. Immediately after, he was taken ill, the last week in August, and in a few days the weary eyes were closed, the busy brain was stilled, and the great pioneer who had dominated the West for so many stirring years was quietly sleeping in his last earthly bed.

The feeling of dismay which followed the death of one of the greatest leaders and men among this people was gradually dispersed by the grave and dignified administration of the Twelve Apostles, under the wise leadership of President John Taylor. He, too, was a hero and a statesman. As he had stood by the Prophet at his death, so now President Taylor took up the role of leadership, without faltering and without fear. To him was left the task of completing the regulation of all the affairs of the Church; and royally and grandly did he discharge this duty. The work among the women was left by President Taylor, as it had been by President Young, to the care of Sister Eliza R. Snow.

It had been the wish and purpose of President Young, at the time the Young Men's Association was organized, to change the name of the Young Ladies' Retrenchment Associations to Young Ladies' Mutual Improvement Associations; but this was not accomplished in his lifetime. Soon after his death the change was made by Sister Eliza R. Snow, the new title being adopted locally; for there were, as yet, no stake

or general organizations. In the year 1878, the first stake organization* of the Young Ladies' Mutual Improvement Association was effected, under the direction of Sister E. R. Snow.

Salt Lake Stake board was organized September 14th, 1878. Mrs. Mary A. Freeze, by a unanimous vote of the sisters, was made stake president over this largest and most

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*The division into stakes is peculiar to our Church organization. And as the Young Ladies' Mutual Improvement Associations follow the same pattern, it may be well to give a brief outline of this ecclesiastical machinery. No other such compact, simple and altogether perfect organization exists upon the earth. Nor should there, for it was revealed from heaven to the Prophet Joseph Smith.

The people living in a small town are organized into a ward. This ward limit can be compared to what is called by some sects a parish, and in civil parlance it is termed a precinct. The larger towns or cities are divided into ecclesiastical wards of suitable and convenient proportions. A ward rarely contains more than twelve hundred or fewer than two hundred people. If there are fewer than this a temporary organization, with a presiding elder, is formed until a sufficient number of people permits the regular ward to be organized. Over the ward, a bishop and two counselors are installed; under them are the ward quorums of the priesthood, the priests, the teachers and the deacons. In this ward are also formed a local Relief Society, a Sunday school, a Young Men's Mutual Improvement Association, a Young Ladies' Mutual Improvement Association, and a Primary Association, each with its corps of officers. Once each year a ward conference is held at which all these officers are presented for the suffrage of the people. All things, therefore, are done by common consent.

The cities and towns comprised in a county are usually formed into a stake. If the town becomes a city, one or more stakes may be organized therein, as was recently done in Salt Lake City. A president and two counselors are set to preside in the stake, and associated with this presidency is a high council, consisting of twelve high priests. These officers have the spiritual affairs of the whole stake, with its bishops, its quorums of the Priesthood and its auxiliary organizations, under their charge.

Over all the stakes is set the quorum of the twelve apostles, with the president of the Church and his two counselors above them in rank and authority. Thus, then, the line runs down: from the presidency of the Church to the twelve apostles; from these to the presidents of stakes, then to the bishops of wards; and then on to the local and auxiliary associations.

important stake association. Subsequently she chose Mrs. Louie Felt and Mrs. Clara Y. Conrad as her counselors. By this time the custom of having two counselors instead of six was adopted in the local associations.

The organization of stake boards was rapidly carried forward, during the next two years—1878-80, under the charge of Sister Snow, who was also busy in other fields of progress and education for women.

In the summer of 1880, President John Taylor instructed Sister Snow to issue a call for all the women of the Church to assemble, as he desired to form three general heads, giving each of the auxiliary associations a controlling board, the Relief Society, the Young Ladies' Mutual Improvement Association and the Primary Association. Accordingly, two meetings were held in the Assembly Hall, Salt Lake City, on June 19th, 1880, at which Sister Snow presided.

In the morning, the general organization of the Relief Society was effected, with Eliza R. Snow as general president. Her scope was wide according to the records, as she is termed president of woman's work of the Church in all the world.

At noon on that day, after Sister Eliza R. Snow had been set apart for her great field of labor, a number of the sisters went to the home of Sister Bathsheba W. Smith for dinner. Among them was Sister Elmina S. Taylor of the Fourteenth ward, Salt Lake City. In the general conversation at table, Sister Snow looked keenly at Sister Taylor, and after the little preliminary "hem," which usually prefaced her remarks, and which was the only reminder of the consumption that had so nearly taken her away in middle life, she remarked quietly, yet with that incisive voice which arrested every ear:

"Well, Sister Taylor, have you chosen your counselors?"

With equally dignified mien and equally incisive voice, that now rang out somewhat sharply because of the surprise, Sister Taylor replied:

"For what?"

"We have decided to make you president of the Mutual Improvement Associations in all the Church," replied Sister Eliza.

"I shall not act," retorted the woman who had shrunk from publicity all her life. "I cannot act in that capacity."

However, with the wise arguments which always convince a Saint who desires to be one, Sister Taylor's scruples were overcome, and she was voted in at the afternoon meeting.

In the afternoon, there was also organized the Central Board of the Primary Associations. Mrs. Louie B. Felt was made president of this board, and a most efficient and faithful officer she was, and is, for she still occupies that exalted station. The Primary Associations have done as much, perhaps, towards making good and fruitful history as any auxiliary organization in the Church. They have printed a short history of their work and the record thereof is both valuable and interesting.

To return to our own history:

Mrs. Taylor chose a wife of President John Taylor, Mrs. Margaret Y. Taylor, as her first counselor. President Taylor was not related to Bishop George H. Taylor and his wife Elmina, although they were intimate friends in the eastern states, and both lived in the Fourteenth ward, Salt Lake City. Her second counselor was Miss Martha Horne (later Mrs. Tingey), a daughter of Joseph and Mary Isabella Horne, and one of Zion's most exemplary daughters. The secretary chosen was Miss Louie Wells, a daughter of President D. H. Wells and Mrs. Emmeline B. Wells; while the treasurer, Mrs. Fannie Young Thatcher, was a daughter of President



FIRST GENERAL PRESIDENCY.

President Elmina S. Taylor

First Counselor Margaret Y. Taylor Second Counselor Martha Horne

First Counselor Maria Y. Dougall

Young. Sister Elmina S. Taylor was at that time engaged in housekeeping and rearing children; she was also filling an important office in the Relief Society, and consequently was a busy woman. But what she undertook to do, she did well. Sister Eliza R. Snow, therefore, relinquished in part the care and responsibility of the Young Ladies' Association, and the burden was assumed by the new president, assisted by her chosen officers.

Into this history there is now introduced the name of one of Zion's greatest women—a woman whose clearness of vision, firmness of purpose, wisdom and executive ability placed her side by side with Eliza R. Snow—this woman is Elmina S. Taylor. Tried and tested in the furnace of affliction and sorrow, the character of this faithful friend and counselor was beautified and enriched and made ready for the eternal crown of peace which now encircles her brow.

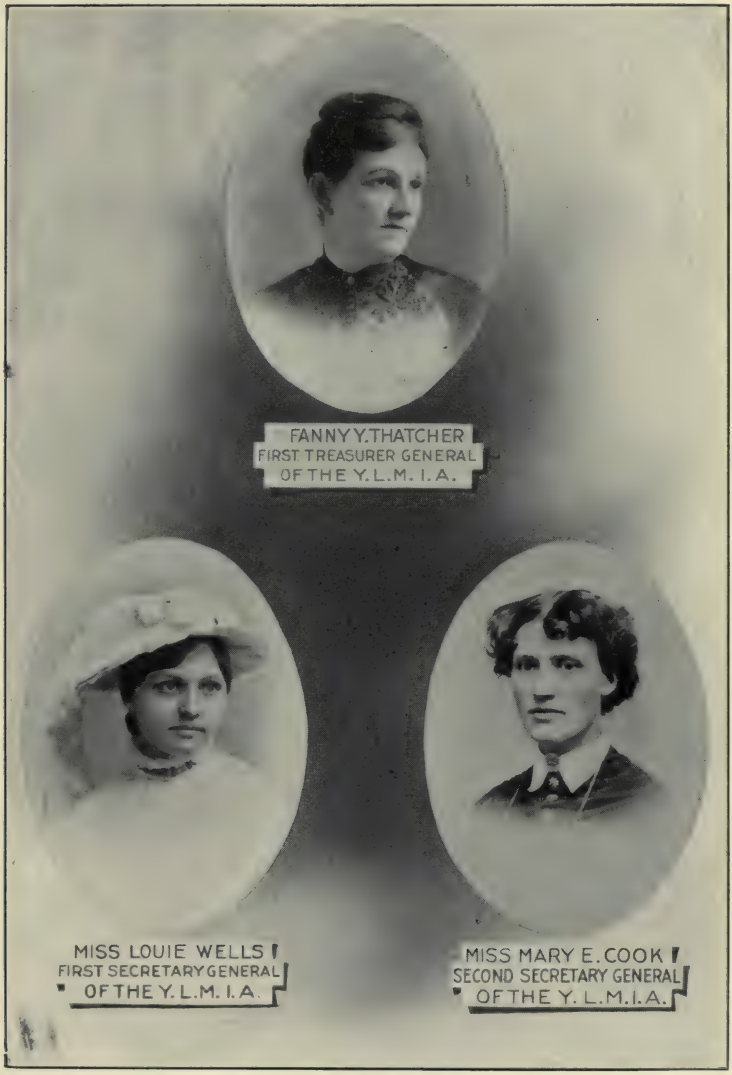
Sister E. S. Taylor began her labors vigorously. The first meeting which she attended officially was a local one in Farmers ward, at which she and her counselors were present. Thus began a most energetic work. Stakes were to be visited yearly and sometimes semi-annually. Letters were received in gradually increasing numbers, and for years most of these were personally addressed to President E. S. Taylor, personally answered by her, and the expense thereof borne by her. Naturally, the work at this time was largely experimental; each ward planned its own course of study, the work of the General Board as well as of the stake boards being for some years that of encouragement and general helpfulness. Some knowledge of the magnitude of the work done by Sister E. S. Taylor during the next ten years may be obtained from the fact that she made between three and four hundred visits during that period, traveling thousands of miles, mostly by team; and visiting some of the nearby

stakes two or three times a year in addition to the regular scheduled visits.

At the time the General Board was organized in 1880, the Salt Lake stake board was a power in the land, and its meetings and deliberations were a stimulus and an example to the other stakes. After the installation of the General Board, the Salt Lake stake officers were invited to meet at the home of Sister E. S. Taylor, and here, for ten years, the joint affairs of the two boards were considered. The members of the Salt Lake stake board were often invited by Sister Taylor to accompany her on her trips, and she in turn gathered help and inspiration from association with these active workers in the stake capacity.

It was in these meetings that she became acquainted with the character and labors of Mrs. Maria Y. Dougall, who was then acting as counselor to the Salt Lake stake president, Mary A. Freeze. In the general work Sister Taylor was assisted more or less by her counselors; but Sister Margaret Y. Taylor felt obliged to resign her position after the death of her husband in 1887, and then Sister E. S. Taylor looked about her for another counselor. Mrs. Maria Y. Dougall had been an active worker in the M. I. A. since it was first organized. She was a dignified young matron, of queenly manners, and withal humble and true to the Gospel; She was a worthy child of her father, Brigham Young, and a gracious and wise daughter of Zion. To her Sister Taylor turned when she was obliged to part with her first-chosen counselor; and certainly she never had cause to regret this choice. Sister Tingey, her second counselor, who was always very close to Sister Taylor's heart, remained in her place for twenty-five years, working in perfect harmony with her president and with the other counselors as well.

In 1887, the General Board met with a serious loss in the death of the secretary, the beautiful and gifted Miss Louie



FANNY Y. THATCHER
FIRST TREASURER GENERAL
OF THE Y. L. M. I. A.

MISS LOUIE WELLS
FIRST SECRETARY GENERAL
OF THE Y. L. M. I. A.

MISS MARY E. COOK
SECOND SECRETARY GENERAL
OF THE Y. L. M. I. A.

Wells. Miss Mary E. Cook was called to take the place made vacant by the untimely death of Sister Wells. Miss Cook was a finely educated woman, a school teacher of great natural ability, who would have done a great deal of good in the position which she held had she remained in Utah, but she held her place only until the fall of 1891, when she went east to live. For eight years the general officers labored before they were blessed and set apart for their office.

In January, 1888, Sister Elmina S. Taylor and her two counselors met at the home of Sister Maria Y. Dougall, and there were blessed and set apart to their responsible positions by the First Presidency of the Church; President Wilford Woodruff pronounced the blessing on the head of Sister Taylor, President George Q. Cannon performing the like office for Sister Dougall, and President Joseph F. Smith giving the blessing to Sister Martha Horne Tingey. From this hour a new stride forward was taken in the labors of the Y. L. M. I. A. There was a power and strength imparted to the general work which had never before been felt. The scattered threads were gathered up, and in the hands of these women they began to be woven into a fabric of lasting and beautiful design.

With the opening of the second decade of the General Board's history, a vital force and uplift was felt in every part of the work. Order, regularity and system began to take the place of experimental labor. A magazine was launched; new aid was called into the Board; a closer union was brought about between the Young Men's and Young Women's Associations. Lessons were mapped out for the associations, and printed in pamphlet form. A yearly fund was established. The traveling visits, both at home and throughout the stakes, increased wonderfully, and in all avenues great activity marked the last decade of the nineteenth century.

This record will now concern itself with some of these various activities, in detail, taking them up in the order of their occurrence; beginning with the establishment of a magazine, as an organ for the Y. L. M. I. Associations.

BIOGRAPHICAL.

ELMINA S. TAYLOR.

Elmina Shepherd Taylor was born in Middlefield, Otsego county, state of New York, September 12, 1830, the same year in which the Church of Jesus Christ of Latter-day Saints was organized.

Her parents, David S. and Rozella Bailey Shepherd, were honorable, intelligent people, much respected in the community in which they lived. They were zealous members of the Methodist Episcopal church.

Elmina was the eldest of three daughters. She was always a frail, delicate girl, but was endowed with strong convictions and a will to walk in the path of duty wherever it might lead. As a child, she was an ardent lover of nature. The whispering of the leaves upon the trees, the swaying of the branches, the gentle murmur of the brook, always had a soothing effect upon her sensitive temperament, and often, as she wandered in the woods near her home, she would lift her heart in prayer and gratitude to her heavenly Father, asking him in her simple, childish way for blessings upon her parents or upon her own head, according to her needs.

At an early age she was sent to the public schools, and being a thoughtful, studious child, she soon became sufficiently advanced to enter the Hardwick academy, from whence, earnestly applying herself, she emerged before she was quite sixteen to engage in the labor of school teaching. At first her duties were confined to the rural districts, where, as was the custom at that time, she had to board around in payment for the tuition of pupils. Although she made many friends with whom she might have visited at pleasure, the practice was so repugnant to her that she decided to branch out

into broader fields, where the remuneration was sufficient to enable her to choose her own boarding place.

Through a cousin who was also a teacher in southern New York she received an excellent offer to take a school in Haverstraw, a beautiful town on the west bank of the Hudson river, two hundred miles away from home where new but, happily, pleasant experiences awaited her.

For a young girl to go so far away in those days was an event of no little importance. At first her parents demurred, but finally yielded a reluctant consent to her earnest desire to make her own way in the world. So away she went, her first trip by rail—a truly wonderful journey in many respects.

Miss Shepherd left her home on Friday. On reaching Albany she found that the ice over the Hudson river was breaking up, and the floating blocks had piled up in a huge mass. In order to meet her appointment the following Monday, she must cross this almost impassable stream. Her friends tried to dissuade her from making the attempt; but she had promised, and what was the breaking up of the ice compared with the breaking of her word? So she hired two strong Irish boatmen, who with skilful rowing, dodged the ice, and landed her safely on the other side, where she was soon most comfortably situated.

Although Miss Shepherd and her cousin taught in different districts, they boarded together in a pleasant little home nestling at the foot of the Catskill mountains. Behind and above towered the great rocky cliffs, in front stretched the beautiful Hudson, dotted with shell-like boats and white sails, majestic steamers gliding gracefully to and fro, and in the distance the eastern river bank, where the wealthy men of New York built their palatial summer residences. It was a charming scene, and one that was always a source of delight to her.

From a child, Miss Shepherd had been spiritual-minded, and at about twenty years of age had naturally embraced the faith of her parents. She was an active, earnest worker in the church for about six years, but was not quite satisfied with some of their doctrines and tenets, while numerous things perplexed her. Sometimes she would go to her minister, hoping that he might explain and make things clear to

her doubting mind, but alas! she would leave him more beclouded than before. When she united herself with the church, she was very anxious to be baptized by immersion, the pattern set by our Savior; but that, her friends urged, was a foolish notion, so she had finally yielded to the prevailing custom of sprinkling.

During her sojourn in Haverstraw Miss Shepherd became acquainted with John Druce and his family, and a warm friendship sprang up between them. Mr. Druce was a trustee in the school in which her cousin taught, and he was also a "Mormon" elder. One night he gave her some Mormon books, asking her if she would read them.

"Prove all things and hold fast to that which is good," was one of the impressive things she had culled from her well-read Bible. Acting upon this she scanned the books with a prayerful heart, and a sincere desire that her mind might be led aright. Her prayer was answered. She believed the doctrine, and, although realizing what it meant to embrace such an unpopular religion, felt that she must carry out her convictions. Relying on the words of Jesus, "If any man will do my will, he shall know of the doctrine," she went into the waters of baptism on July 5, 1856, and, on being confirmed, she received, according to her own statement, a testimony of the truthfulness of the Gospel of Jesus Christ as revealed to the Prophet Joseph Smith, which remained with her until the last.

She had taught school for about four years to the entire satisfaction of all concerned, when the time arrived for the trustees to decide on a teacher for another year. One of the trustees, a devout Methodist, objected to re-engaging Miss Shepherd, as he had made the startling discovery that she was a Mormon. The other, a wealthy, broadminded gentleman, remarked that he did not care whether she was a Catholic, Protestant or Mormon, she had kept the best school they ever had had in that district. He prevailed, but upon their offering her the school, she declined to accept it, as she was about to take a much more important position.

She was married August 31st, 1856, to George Hamilton Taylor, a young copper engraver, whom she had met at the home of the Druces. The late President, then Apostle, John Taylor performed the ceremony. On April 15th,

1859, after paying a visit to her parents, who were then living in Wisconsin, they started for Utah by ox team, arriving in the Great Salt Lake valley September 16th of the same year. In the spring of 1860 they located in the Fourteenth ward, where they ever after resided.

In accordance with a promise made to her through the gift of tongues, all her father's house came to Zion; although not one of them joined the Church. After the death of her mother, her father spent his declining days at her home.

Mrs. Taylor's public life began when she was elected secretary of the Fourteenth ward Relief Society, December 12th, 1867, a position she held for twenty-six years. September 23rd, 1874, by request of Eliza R. Snow, she was appointed superintendent of the Y. L. M. I. A. of the same ward. On December 23rd, 1879, when the Relief Societies were organized into a stake capacity, with Mrs. M. Isabella Horne as president of the Salt Lake stake, Mrs. Taylor was chosen her first counselor. She held the office for sixteen years, traveling considerably, instructing, exhorting and comforting the members. It is a remarkable testimony to the executive capacity of our leader that she held all these various positions simultaneously, and did each full justice in its time and place.

At the sisters' conference held June 19th, 1880, in the Assembly Hall, Salt Lake City, Sister Taylor was appointed president of the Young Ladies' Mutual Improvement Associations in all the world. Since that time, she has traveled thousands of miles in the company of Eliza R. Snow, Zina D. H. Young, Sarah M. Kimball, Emmeline B. Wells, M. Isabella Horne and other leading sisters, visiting with the Relief Societies as well as the Mutual Improvement Associations.

In 1891, the Y. L. M. I. A. became affiliated with the National Council of Women of the United States, and Mrs. Taylor thus became an *ex-officio* vice president of the organization. She attended several eastern conventions, and she presided with dignity and wisdom over the meeting held at the Chicago World's Fair in the interests of the Y. L. M. I. A.

Sister Taylor was chosen as head of the Y. L. M. I. A. at a time when there was no General Board, no aids, no guides, no magazine nor other publications for their work;

no quarterly or yearly conferences nor conventions, either stake or general; no headquarters, not even any regular meetings of the general officers. In fact, she was at the very beginning of all these, nay, the cause itself of some of these splendid outgrowths of M. I. work. She led her forces forward step by step, from an irregular, desultory corps of volunteers to a perfectly disciplined and admirably martialed host whose every movement was systematized and whose power for good was acknowledged as paramount in Israel. She assisted in the making of more history for the young women of Israel than any modern woman living or dead. She lay down into the earth at last garnered as a shock of corn ripened into full ear and ready for the glorious harvest of divine peace. Just how good and how great she was time cannot reveal—the balance can only be struck by the Eternal Adjudicator.

MARGARET YOUNG TAYLOR.

Mrs. Taylor was born in Westport, Conn., on the 24th of April, 1837. Her father's name was Ebenezer Russell Young, also of Connecticut, but no known connection of Brigham Young. Both Mrs. Taylor's parents joined the Mormon Church; and when Margaret was about fourteen years old, she too was baptized. She was well educated for those days and was always a great reader, and a lover of books. She was married to President John Taylor, and emigrated to the valley in 1858. She was well acquainted with Mrs. Elmina S. Taylor, they having formed a friendship in New York. When the Salt Lake stake Relief Society was organized, Sister Margaret Y. Taylor was chosen secretary of that society. She also served for a number of years as counselor to President Agnes Taylor Schwartz of the Fourteenth ward Relief Society. It was with great timidity and genuine mental suffering that she accepted and for seven years held the place of counselor to President Elmina S. Taylor in the original organization of the Board. Her nature shrank with keenest pain from publicity of all kinds. But she possessed a firm character, and was an ideal mother. If she had done no other work than to give to the world the nine splendid children she has borne, her years would be full of joy

and eternity would crown her with peace. On the death of her husband, in 1887, she resigned her position as counselor and withdrew from public life. But she still lives to bless and comfort her family. Sister Taylor possesses the true refinement of a sensitive, unselfish spirit. She has latent literary gifts, which are evidenced by the beautiful letters she writes, breathing of faith, hope and love. Her quiet life is crowned in its closing days with the love of children and grandchildren, for they have multiplied as a flock. The graciousness of heaven shines around her.

MARTHA HORNE.

The second counselor, Miss Martha Horne, now Mrs. Tingey, inherits her mother's firm, wise temperament. She is not strong physically, but her strong spirit and uplifting faith carry her over every obstacle. She is gentle without weakness, and wise without subtlety. Even those who may differ from her in views and opinions can but respect and love her for her frank sincerity and her straightforward honesty. She was very congenial to her president and they worked always together and with the greatest unanimity and harmony. A sketch of her life will be given later in this history.

LOUIE WELLS.

Miss Louie Wells was born August 27, 1862, in Salt Lake City. She was a gifted and lovely girl. She was a natural musician, with a thrilling quality in the voice which is born only in a deep and passionate soul. She was a writer of rare promise and wrote enough in her short life to comprise a huge volume, if her scattered articles in the *Contributor*, *Exponent*, and other home periodicals had been put together. She was so talented in drawing and painting that she was advised by her friends to go East and follow art as a life work. She was an earnest and brilliant pupil in all these artistic lines, and one who took advantage of every opportunity offered by teachers or lecturers, books or schools. She was one of the most successful members of the Home Opera company, which, under Professor George Careless, produced the

"Mikado" and other operas in the early eighties. She sang the part of one of the Three Little Maids in the "Mikado," and was an unqualified success from the moment her piquant personality appeared before the footlights. She was a widely-read and highly intelligent assistant to her mother in the editing of the *Exponent*. A whole people loved her and mourned her untimely death in San Francisco, May 16, 1887. Her labors as secretary of the General Board of the Y. L. M. I. A. were all too brief, but what she did do was to establish the general work on a solid and excellent foundation as to record-making and record-keeping.

FANNY YOUNG THATCHER.

Mrs. Fanny Young Thatcher, who was the treasurer of the first General Board of the Y. L. M. I. A., was a gifted daughter of a great father, and was herself a favorite daughter, sister and friend. In a family of handsome girls, she was easily the prettiest, as well as the best beloved.

Fanny was born January 25, 1849; she was married in March, 1867, to George W. Thatcher, as his second wife. She had six children, three of whom are living—Mrs. Lutie Lynch, Frank and Lawrence Thatcher. She lived out her short and quiet existence within the confines of Salt Lake City. She was possessed of remarkable musical gifts, her playing and singing being noted for exquisite grace and smoothness. Her father, Brigham Young, always called upon Fanny to lead in the evening hymns, or to play the latest dance tune, or to sing his favorite song, "Hard Times Come Again no More."

Fanny was organist in the first Tabernacle built in the western wilderness, in the fifties, long ago torn down to permit the Assembly Hall to stand upon its site. Though rarely beautiful, her charm of face was not half so adorable as the charm of her gentle, refined, unselfish nature. Her words were never sharp, never sarcastic, never bitter. She might carry in her bosom a sorrow, but no one would guess it except from a deeper tinge of sympathy in the low, thrilling voice. She was of a shrinking nature, with sensitive spiritual tendrils which clung to faith and affection with delicate, invincible coils. A keen and saving sense of humor wreathed

her tragedies in smiling question-marks, thus meeting her self-pity with grim unresponsiveness. Fanny's mother, Lucy Decker Young, the first plural wife of her father, was of good old Knickerbocker stock on both sides—Decker and Wheeler, both of old New York state; and from her Fanny inherited the patience which could look into the very eyes of life and death with sweet stillness.

Fanny was president of the Eighteenth ward Y. L. M. I. A., for one year prior to the time when she was selected by Sister Eliza R. Snow and Sister Taylor as treasurer of the General Board, at its organization, June 19, 1880. She held the office of general treasurer until her death on January 20, 1892. She was associated with the Board, therefore, prior to any general conferences, and had small opportunity to exercise any gift or labor in the cause she had been associated with since its organization in her father's parlor in 1869. But she loved the good, and hated with calm serenity evil, gloom, strife, worldliness, and all selfishness. When she entered a room, with her graceful, gliding step, her shapely head coiled about with low braids of gleaming, gold-brown hair, her blue eyes smiling above the curving lips of delicate coral, her supple form robed ever in exquisite taste and simplicity, her presence penetrated to every one present, though there were a multitude, like some subtle oriental perfume distilled in fairy vase. If she spoke, peace and good-will flowed through her words; if she sang, music brooded with hovering wings atremble while her voice floated along the air. If she swept the harp-strings, or touched with tender fingers the cold ivory of an organ, the spirit of harmony was vivified and given being. For Fanny was the incarnate muse of poetry and music. Such as she make earth endurable and heaven glorious. The heaven we know and hope to reach has no sweeter picture than that of Fanny Thatcher at some harpsichord, when there are heavenly choirs assembled to greet some earth-worn prophet, priest or beggar; her touch upon the keys, the very essence of heavenly sympathy and rejoicing as the anthem rolls, echoing through the halls of never-ending time and space.

MARIA YOUNG DOUGALL.

Mrs. Maria Young Dougall is the daughter of the late President Brigham Young and his wife Clarissa Ross. She was born in Salt Lake City, December 10th, 1849. She is on both sides from old New England stock, her ancestors on the father's side being among the colonizers of Massachusetts as early as 1720. On her mother's side, Betsy Ross, one of her family, was the fashioner of the first American flag.

Mrs. Dougall's childhood was passed amidst the difficulties and hardships endured by the early settlers of Utah, although her education, even under these circumstances, was not neglected; the wisdom of her illustrious father having provided a private teacher and school-room for his children where an excellent rudimentary education could be acquired. Among the studies taught was physical culture, with the early appliances invented by Dr. Dio Lewis. The quaint, single seats are now all destroyed; but there are still extant some of the back-boards which were used in those early and primitive "gymnastics." A private music teacher was always a part of the family life, the first piano and organ having been drawn across the plains with ox teams. Not a daughter of President Young lacked the musical ear, and most of them were, for those days, superior musicians. Mrs. Dougall was one of D. O. Calder's solo singers in his famous pioneer singing school. All this was before high schools in Utah were known, and Mrs. Dougall was married before it became possible to pursue the so-called "higher education."

When eight years old, little Maria's mother died, and her subsequent life-training, until she was married, was under the judicious care of that excellent and beloved mother in Israel, Sister Zina D. H. Young, to whose teachings she is indebted for much of the solidity of character and the good judgment which she possesses. On June 1st, 1868, she became the wife of William B. Dougall, who was for years superintendent of the Deseret Telegraph company, a young man of great sagacity and refinement. Her marriage has been a happy one, and five children have been born to her.

Sister Dougall has lived all her life in Salt Lake City, and from her early years has been earnestly engaged in doing good, both in public and in private life. She was present at



COUNSELOR MARIA YOUNG DOUGALL.

that memorable meeting in the Lion House on November 28th, 1869, and was chosen as one of the counselors to her sister, Ella Y. Empey. In 1879, she was made president of the Seventeenth ward Association and acted as such till she was chosen as first counselor to Mary A. Freeze, the first president of the Salt Lake stake Y. L. M. I. A. From this position in 1887 she was called to become first counselor to President Elmina S. Taylor. She acted for six years as first counselor to Sister Julia Howe in the Primary Association of the Seventeenth ward, and Sister Howe deeply regretted the necessity for her resignation from that position, to take up the heavier burdens involved in the general work of the Mutual Improvement Association. She was also connected for years with the Woman's Co-operative store, acting as vice president to President M. Isabella Horne.

In 1893 Sister Dougall was called to act as a worker, at the completion of that great edifice, in the Salt Lake Temple; and here she has remained at her post in season and out of season. When the Bureau of Information was opened Mrs. Dougall became one of the guides who give their time free of charge for the instruction of tourists who visit Salt Lake City. All this, too, in addition to her duties in the Mutual Improvement Association and the many loving burdens which rest upon her as mother and home-maker.

As this record will show, Mrs. Dougall has, on three different occasions, attended the great convention or Council of Women, once at Chicago, once at Omaha, and once at Washington. She attended also the Suffrage convention in 1887 held at Washington, D. C., in company with Sister Sarah M. Kimball, Sister Dougall being chairman of the executive committee of the state association.

The brief facts here outlined of a full and beautiful life do not portray the half of the good deeds done; for it is in trouble or sickness, in distress and in poverty that the tender hand of this wise counselor has been most often extended. In those offices where woman ministers to woman, her gentle hands have comforted and blessed hundreds of Zion's daughters. Her character is one of force and strength; and yet so calm and equable is her temperament that a storm-tossed soul can always find a sweet refuge in the sheltering love that knows no distinction between rich nor poor, high nor low,

only the suffering and unfortunate. Her beautiful home has hospitable doors swung wide to every one who knocks at the portals; and, together with her husband, who died April 11th, 1909, she ministered to every traveler who went their way. For many years the general officers' meetings of the Y. L. M. I. A. held at the April and October conference time, were convened in Sister Dougall's home. Here the sisters from every part of Zion gathered and held some of the best spiritual and the most profitable business meetings ever known in the history of the Mutual Improvement work. These meetings outgrew the parlors, in the course of ten years; but who that has ever been at the meetings in the Dougall home can forget the hallowed influence of that beautiful and consecrated hearthstone!

CHAPTER V.

THE YOUNG WOMAN'S JOURNAL.

Its inception.—Its purpose.—First number issued October, 1889.—Mrs. Susa Young Gates, editor.—President Elmina S. Taylor carried moral responsibility.—Difficulties.—Assistance from members of General Board.—Other friends.—Out of troubled waters.—President Taylor relieved by appointment of committee.—Editor Gates resigned.—Mrs. May Booth Talmage her successor.—Miss Ann M. Cannon succeeded Mrs. Talmage.—Miss Elen Wallace, associate editor.—Miss Mary E. Connelly became editor.—Business department: A. H. Cannon, Miss Estelle Neff, Miss Agnes S. Campbell.—First office.—New quarters.

THE work was growing now very rapidly. Especially was there felt a necessity for some voice sufficiently extensive to reach from one end of Israel to the other. When King Benjamin, among the Nephites, gathered his people together to give them his last solemn instructions, he found it impossible to make the thousands assembled hear his words. So he resorted to a very unusual custom in those days, but a very common one now: he caused his words to be written and distributed to the multitude who were not within the sound of his voice. Likewise, when Sister Taylor received so many questioning letters, she longed for some means of sending her words to the multitude of "her girls" whose ranks were increasing rapidly.

There were, in the seventies and eighties, three printed mediums for the chief auxiliary organizations: the *Juvenile Instructor*, owned and edited by President George Q. Cannon, for the benefit of the Sunday Schools; the *Woman's Exponent*, owned and edited by Mrs. Emmeline B. Wells, for the use of the Relief Society; and the *Contributor*, the organ of the

Young Men's Association, owned and edited by Junius F. Wells. All of these were excellent publications, but each had its own special line of effort, and no one of them was suitable for Sister Taylor's purposes. Sister Sarah M. Kimball was always an ardent friend and advocate of the idea that the young women should have a printed organ of their own, in which to develop their talents, and from whose pages they should receive instruction and encouragement from their leaders. At the same time that the sisters were considering the subject at home, away off on the Sandwich Islands Mrs. Susa Young Gates, who was there on a mission with her husband, was inspired with a desire to establish a magazine for the Young Ladies' Mutual Improvement Association.

Sister Gates wrote first to President Joseph F. Smith, suggesting to him her idea, which had been sanctioned by her husband. His answer was very encouraging, and she was advised to communicate with the president of the Church, as well as with the president of the Young Ladies' Mutual Improvement Associations. This counsel was followed immediately; and her letter to Sister Taylor and counselors is here given in part:

LAIE, August 24, 1888.

Dear Sisters:

In addressing you on the subject of this letter, I earnestly desire that God will bless me and inspire my mind, that my words may be not only the expression of my heart, but better, that they may be dictated by the Spirit of God.

For many years my great desire has been to occupy my spare time in the cultivation of the talent which was bestowed upon me, that I might benefit myself and be in some measure, according to the strength given me, a benefit and help in a literary way to my sisters in their lives and labors. The spare time which many have devoted to the pretty trifles with which women delight to adorn their households, or to the making of elaborate and trimmed clothing for themselves and

children, I have used with delight in the labors of the pen. For the last eight years I have been engaged in home duties; and yet I have found many moments to devote to my writings. * * * * *

Some time ago, my husband having expressed a wish that I could, on my return to Utah, identify myself with one of our leading publications, and then centralize my varied efforts in the literary line, I addressed some questions to an old friend, Dr. Romania B. Pratt of your city, in regard to this matter. She wrote a kind letter in reply, and set forth in glowing colors the advisability of organizing a magazine to represent the Y. L. M. I. Associations. * * *

I asked myself and my husband the question: can I find the strength for all this? His reply in substance was, that if I could obtain good and wise assistants and if the main responsibility of such an undertaking were to rest upon a board of young women chosen for that purpose, and, above all, if I could be the constant recipient of the faith and the blessings of the presidency of the Church, and the authorities and members of the Young Ladies' Mutual Improvement Association, he could freely feel to give me his trust and confidence.

Thus encouraged, I asked counsel of President Joseph F. Smith, and by him was referred to President Woodruff with his own added approval of the scheme. To this solemn council I have now submitted the matter, and should this letter reach you, you will doubtless receive at the same time some expression of their minds on the matter.

Sister Gates then gave a detailed outline of what she thought such a magazine should contain, plans which have been generally followed in the publishing of the *Young Woman's Journal*. In closing Sister Gates said:

Now as to the financial part of the plan: Although I have capital sufficient to start such an enterprise, yet it would seem wiser to me to create a stock company among the associations, and let each society hold an interest and receive of the profits, if there be any, thus becoming an interested party in the enterprise. Thus all would feel it a duty to uphold and sustain by faith and works their appointed spokesman and voice.

Let me bring this lengthy epistle to a close. I shall humbly pray that God will inspire you in your deliberations, and that no matter what your decision as regards my participation in the affair may be, if such a thing will prove of lasting benefit to the young women of Utah, I pray that it may be carried successfully and gloriously to an issue; and that all who aid in any way may receive the purest and choicest blessings of heaven.

Dear sisters, under the decision of the presiding council of the Church, the matter now rests in your hands. If you so decide, communicate with me as to your wishes in regard to me personally, and direct and suggest as the spirit inclines.

Without prolonging words, I will pray that this matter may be decided in all righteousness, which is the fervent desire of

Your sister in the Gospel,
(Signed) SUSA YOUNG GATES,
Address: Honolulu, Box 410,
Oahu, Sandwich Islands.

The communication to the president of the Church received the following answer:

PRESIDENT'S OFFICE,
SALT LAKE CITY, UTAH,
October 2, 1888.

Mrs. Susa Gates, Honolulu, S. I.

Dear Sister:

Your letter of August 24, addressed to myself, and one of the same date addressed to Sisters Elmina S. Taylor, Maria Y. Dougall and Mattie H. Tingey, the presidency of the Young Ladies' Mutual Improvement Association, have been received and the contents noted with pleasure.

The subject on which you write meets with our approval. We know of no reason why our Young Ladies' Association should not be properly represented, and the plan you propose, we think, is worthy of the consideration of our sisters, who have been so long engaged in the interest of these associations. What course they will take in this matter, we do not know; but if it is decided to enter into such an undertaking as

you have outlined, and our counsel is desired, we would suggest that it be commenced upon business principles—subscriptions could be solicited in advance, proper estimates made of the cost of labor in all its branches, the material needed in the publication of the work, etc.; and that suitable arrangements be made at the commencement, so that the venture may stand upon its own resources, independent of any aid from the Church, further than what moral support we can give in its interest.

In regard to your being engaged in the editorial department of the contemplated magazine, we would suppose your ability and talent would eminently fit you for that place. That, however, as all other matters, would come under the supervision of the board of managers.

We have forwarded your letter to the sisters of the Young Ladies' Mutual Improvement Association for their consideration and action, upon which they will, no doubt, communicate their views to you; so that you may more fully enter into suitable arrangements for the commencement and progress of the work.

With kindest regards to yourself, your husband and family, and the Saints with whom you are associated, and praying the Lord to bless you in all your laudable undertakings, I remain,

Your brother in the Gospel,
(Signed) WILFORD WOODRUFF.

In a subsequent private letter written to Sister Gates in his own peculiar handwriting, President Woodruff wrote (using red ink for emphasis): "I think the sisters voted to publish the magazine. I said I would subscribe for three numbers." And he did. From the initial number of the journal to his death, President Woodruff personally subscribed and paid for three numbers.

The letter from Sister Gates to President Elmina S. Taylor and counselors was read and then presented by them to the First Presidency of the Church. It was decided to establish a magazine as soon as Sister Gates returned from the islands, and suitable arrangements could be made. In May,

1889, Elder Jacob F. Gates and family returned to Utah, and the work of planning was begun.

None of the sisters having had experience in managing an enterprise of that kind, President Elmina S. Taylor felt it necessary to get the advice and assistance of an experienced man to counsel in the business part of the venture, until such time as a woman manager could be found. The great desire was to have all the work done by women, as had been advised by President Joseph F. Smith.

Sister Gates then went to the office of her friend, Abraham H. Cannon, who was manager of the *Juvenile Instructor*, and presented the matter to him. She was received with all the warmth of encouragement possible to give. He expressed at once his perfect faith in the ultimate success of such a venture, and consented to assist the young editor in every possible way, and to print the journal at the *Juvenile Instructor* office, trusting to the subscriptions to pay the expenses, so confident was he of its success. Never from that moment did his faith waver. What risk there was the editor willingly assumed, for she was as sanguine financially as she was spiritually.

During the summer of 1889, President Taylor and her counselor, Sister Dougall, visited the president of the Church at the Gardo House, and there Sister Susa Young Gates was blessed and set apart under the hands of President George Q. Cannon for the work she was about to undertake.

In October, 1889, the first number of the new magazine was issued. The price was two dollars a year; and the magazine, after the first six issues, contained, as it did until 1909, forty-eight pages of reading matter.

It was not expected that a state of perfection would be then or soon reached; only that the plane occupied would be as high as could be attained with the home talent available. There were two things of paramount importance to the young

editor: first, that the spirit of the magazine should take precedence above the forms in which the words might be cast; the polish and veneer might lack or fail, but the genuineness of the thought, and the indirect as well as the direct teaching must never be doubtful; second, from the first number the regular contributors must be home writers, and in harmony with the spirit of the associations; and, too, they should receive something, if ever so little, for their work. The writer's brains were as worthy of hire as the type-setter's hands.

During the first year some one was needed to travel and present the new magazine to the people of the Territory. Who would undertake such a labor of love without money and without price? In this dilemma, the mother of Mrs. Gates, Sister Lucy B. Young, wife of President Brigham Young, and a devoted worker in the cause of truth and womanhood, offered her services to travel and secure subscriptions. She took her own carriage and horses and traveled for months, from north to south, meeting with the Saints, securing hundreds of subscriptions, and acquainting the people with the fact that the young women of Zion had now a magazine of their own, in which to voice their sentiments and cultivate their God-given talents.

The burden grew very heavy for the editor. In October, 1892, a new arrangement was suggested by the editor. Elder Abraham H. Cannon had signified his willingness to assume the business management of the magazine, he to own one-third, the associations one-third, and the editor one-third. This agreement was signed by Elder Cannon and Sister Gates, but Sister Taylor was unwilling to incorporate the associations in order that they might hold the stock, and she would not accept the trust as a personal matter. However, Sister Gates never departed from the spirit of this contract, although it was not formally ratified, as the deed made out at the time was signed only by Brother Cannon and herself.

From the initial number, Sister Taylor carried the moral responsibility of the young publication. She read most of the matter, and gave of her time and strength with such heart and soul that she was heard to say more than once that "the *Journal* would be the death of her." Brother Cannon was the next best friend of the *Journal.* In season and out of season, his encouragement and such help as his many other cares permitted were freely given to the editor and her struggling enterprise. His close friend and associate in the *Juvenile* office, Elder Walter J. Lewis, was another tried and true friend. Especially was he tried! But these with the editor bore the burden for eight long, weary and strenuous years. That they remained true to the *Journal* and to each other during those years is no less an honor to themselves than a blessing to the cause in which they had engaged.

However, there were some extremely discouraging features connected with the work; the most trying one was the lack of agents' work in the field. For this reason, unsold books piled upon the shelves of the *Juvenile* office, and a consequent debt accumulated on the office books. After eight years of varied experience, the *Journal* was suddenly deprived of its managing head—Elder Abraham H. Cannon. Death carried away one of the brightest and noblest apostles.

Matters were now in a very unsatisfactory condition. The *Journal* was found to be in debt thousands of dollars for the printing. While it was true that the debt came from unsold volumes, that did not help matters.

Sister Gates offered to take an initial trip through several counties and make a heroic effort to dispose of the back numbers of the *Journal*, which were at the same time the assets and the cause of the liabilities of the concern. No personal extravagance was imputed to either editor or business manager—none could be, where so much labor had been given without sufficient pay, or no pay at all. Sister Gates made

two trial trips in the northern counties, covering Weber, Box Elder, Cache, Bingham, Fremont and parts of other stakes. From the first six weeks' trip there was realized over seven hundred dollars; and all were benefited by the experience.



CONSTITUTION BUILDING—FIRST HOME OF THE "JOURNAL."

The associations made the effort to buy the back numbers, but they received full value for their time and money in the possession of books that are now well-nigh priceless, for many are long out of print. After this, other members of the Board took up the matter of pushing the sale of the back

volumes; and soon after Sister Cornelia H. Clayton was engaged to finish up the work. Corresponding Secretary Mae Taylor was appointed by the Board and took full care of the accounts, without receiving any money as compensation. As a result of these united efforts, thousands of dollars were received for the sale of the *Journal*, and President Taylor and counselors succeeded in making an amicable settlement with Cannon & Sons. In connection with the settlement of the *Journal* debt, the generous assistance of Sister Elizabeth Claridge McCune is gratefully mentioned; for she came forward with the sum of $500 to assist in liquidating the debts. No words can properly describe the arduous and unselfish labors of President Elmina S. Taylor. No one knew as she did what the *Journal* had cost the editor in labor, sacrifice and tears. Likewise can we speak gratefully of generous assistance rendered by every member of the Board in this trying time; and of the faithful efforts made by the girls of the associations in assisting to make the enterprise the success it has since become. The firm of Cannon & Sons, led by President George Q. Cannon of hallowed memory, were exceedingly broad and noble in their treatment and settlement of this vexed matter. Indeed, all connected with the business seemed to be actuated by the one spirit of unity and peace, under which influence the project came into existence.

It will be interesting to glance at the actual work done by the *Journal*, as evidenced by some of the articles and departments which have appeared in its pages. The table of contents of the initial number will give an idea of the character of the projected magazine:

Literary Department: Hymn, by Ruby Lamont; Whatsoever a Man Soweth (story), Homespun; Bereavement, (a poem), Josephine Spencer; A Great Navigator's First Love (story), Mrs. M. A. Y. Greenhalgh; Longing (poem), Lu Dalton; Spiritualism, or, What Became of Murphy (story),

Ellen Jakeman; A Voice from the Daughters of Zion (poem), Hope.

Our Girls' Department: Introduction; Letter of the Presidency of the Y. L. M. I. A.; Aunt Polly's Letter; Our Dumb Animals, Zina Crocheron; Baby's Brass Nickel, Lula.

House and Home: Our Design; Maggie Farnham's Experience, Homespun; Cooking Recipes.

Dress Department: Dress for Girls; Fall Costumes for Misses.

Health and Hygiene: Hygiene, by Dr. Romania B. Pratt.

Editor's Department: Editorial; Domestic Life.

The first year the following comprised the table of contents:

Literary Department: Our Sunday Chapter; The World as Seen Through a Woman's Eyes; The Perfect Woman (a symposium); Our Girls; House and Home; Dress; Fancy Work; Hygiene; Editor's Department; Miscellaneous.

All these were brief departments, but they were distinct divisions. This general plan has since been adhered to with some changes in departments each year.

During the eleven years that Mrs. Gates edited the *Journal* there was much creditable advancement made both in the *Journal* itself and by the various writers who gained experience by writing for it. Such well known writers as Josephine Spencer, Kate Thomas, Annie Pike Greenwood, Susa Talmage, Christine D. Young, Ruth M. Fox and Leah D. Widtsoe had their initial training in the *Journal* pages.

In the tenth year occurred two of the most important changes which have happened to the *Journal*. The Guide Lessons, which had heretofore appeared in pamphlet form, were introduced. This at once doubled the subscription list. This latter result, however, was more than helped by the lowering of the price of the *Journal* from two dollars a

year to one dollar. This project was first advanced by Mrs. May Booth Talmage, who was now one of the literary committee, and ably seconded by Miss Estelle Neff, the business manager. These two led the agitation in this direction.

Volume XI was the last one edited by Mrs. Gates. Her health was already seriously impaired, but she clung to her work with the energy of faith and hope. In this volume the new Guide Department became a very absorbing feature, eight pages being devoted to it.

The number of subscribers, during the trying years of its early existence, varied from fifteen hundred to two thousand. A great increase in the subscription list was made in volumes X and XI, during the first two years which marked the decrease in the price and the introduction of the Guide Lessons into the *Journal*. Now, with volume XXI, the subscription list is between fourteen and fifteen thousand. It was gratifying to the long-time editor, Mrs. Gates, to know that the Lord had crowned her labors with partial success, that she had seen the child of her brain and heart grow from a puny weakling to a lusty, well-developed child. She had carried it through the trying scenes of early danger and difficulty, and when she at last turned it over to her successor, it bore all the signs of long and vigorous life. Here she left it.

During the first eight years, Mrs. Gates had submitted the manuscript to President Taylor and had consulted her freely in regard to all matters connected with the work. Then Sister Taylor felt that she could not continue her personal labors in this direction. Accordingly, a literary committee was selected from the members of the Board to do the work which for so many years had been done by Sister Taylor alone. With the beginning of volume IX, the General Board assumed direct charge of the management of the *Journal*, and the following committees were appointed:

Business Committee—Martha H. Tingey, Agnes Campbell, Mae Taylor, Sarah Eddington; Literary Committee—Adella W. Eardley, May Booth Talmage, Augusta W. Grant. All these women came into the work without previous training, and it was with them a labor of love, for they served without pay. These committees have been changed from time to time as circumstances have demanded, but the women, without exception, have given of their best. And the office which they hold is no sinecure, for meetings are frequent, and problems are many and sometimes difficult to solve.

When it was understood that Sister Gates had decided to resign her position as editor, a question of serious import confronted the General Board: Was it possible to maintain the standard of excellence, attained through eleven years of experience, when the choice must be made from among those who knew practically nothing of the editorial responsibilities of the magazine?

The matter was given much earnest and prayerful consideration by the entire Board, and it was finally decided to place the *Journal* affairs under the management of one committee, who would have direct supervision over its business as well as its literary interests. May Booth Talmage, Augusta W. Grant, and Emma Goddard were chosen to assume these responsibilities, the first named being chairman and editor. At the close of a meeting held at Sister Dougall's home, when the announcement of this committee had been made, Sister Taylor went to Sister Talmage, and in her most impressive manner said: "It is my earnest desire that you should undertake this work; go home and say to your husband that you have been called to do it, and that if you will accept the call the Lord will bless you in your effort."

While, as before suggested, Mrs. Talmage's experience had been limited to her work on the literary committee, with an occasional article for the magazine, yet constant associ-

ation with a husband of recognized ability as an author, and her contact with a circle of friends among whom were numbered many of Utah's brightest literary lights, had enabled her to acquire a good sense of appreciation of the best along literary lines. She realized fully that in justice to her young children she could devote but a portion of her time to *Journal* work, and must therefore rely largely upon the assistance of her committee, upon Miss Neff, without the promise of whose valuable help and experience she dared not have undertaken her labors, and upon the aid rendered by her husband. She therefore refused to permit her name to be announced as editor, and from that time on the *Journal* has been "edited and published by the General Board."

Mrs. Talmage feels that too much credit cannot be given to Sisters Grant, Goddard and Neff, for their united and efficient support.

This *Journal* committee was exceedingly fortunate during the nineteen months of its existence in being able to secure the best material obtainable in Utah. But few of the names of her ablest writers are found lacking among the list of contributors for volumes XII and XIII, and to this fact Mrs. Talmage attributes the success of maintaining the high standard hitherto reached by her predecessor. During this period the first change in the cover design of the magazine was made and a complete volume of the *Journal* was sent gratis to each Mormon missionary. This plan for winning friends, introducing the magazine abroad, and increasing subscriptions, gave splendid results.

Mrs. Talmage was obliged to resign in 1902 on account of family responsibilities. Her resignation was handed to President Elmina S. Taylor, who, not mentioning to her Board the need of finding a new editor for the *Journal*, consulted with her counselors and appointed a special fast meeting for the three at which to consider whom to call to that

work. President Taylor and her counselors were unanimous in their selection of Ann M. Cannon. The nomination was therefore made to the General Board and by it approved.

Miss Ann M. Cannon, the general secretary, had for a number of years been deputy county recorder of Salt Lake county. She was a graduate of the University of Utah, a careful student, an excellent critic, though without any literary ambitions, and possessed many gifts and graces. She consented to give up her position and assume the editorship of the magazine. She was not strong, for her physical health had been undermined by her over-zealous devotion to duty; and yet she was well qualified for her new work. Feeling as much called of God as any missionary, she began her



BUSINESS OFFICE, 1905-9.

new work with much fear and trembling. But her friends may well be proud of the results, for she set a high standard for herself and the *Journal*, and she found that standard constantly ahead of her—an excellent indication of her own progress. Miss Cannon makes special mention of the excellent work done by those who labored with her on the *Journal,* and also of the fact that Mrs. Gates wrote the editorials from January to May, 1906, while the associate editor was in New Zealand. The first committee consisted of Emma Goddard and Adella W. Eardley, both of whom worked until July, 1905. During the spring of 1905, Miss Elen Wallace, who had been suggested by President Taylor prior to her death, was chosen as associate editor. And when the committees were re-arranged, following the reorganization, a new committee consisting of Augusta Winters Grant, chairman; Rose Wallace Bennett, Ruth May Fox and Alice Kimball Smith was appointed.

During the incumbency of Miss Cannon, she made some valuable improvements in the editorial management of the *Journal.* It is true she was favored with the expenditure of more means than either of the others, but that was to be expected with the increased prosperity of the business. Her own labors were lightened by the assistance of a stenographer, and during the latter part of her time by an associate editor. But all of these worked hard to increase the value of the business they had undertaken. The December or Christmas issue is now made a special feature. Beginning with volume XIII there were printed sixteen pages extra matter for the Christmas number. Miss Cannon enlarged and greatly improved the index, and in volume XVI she added an authors' index, which has ever since been continued. The Board of late years made a point of changing the outside cover, and in this endeavor Miss Cannon has followed the example of her predecessors, and has sought to develop home

talent, rather than send abroad for suggestions. The object which Miss Cannon and Miss Wallace held before them was to better the literary tone of the *Journal* without losing any of the spirit of the Gospel. That they succeeded no one can well deny.

In the spring of 1907 Miss Wallace found it necessary, on account of home duties, to give up her work as associate editor. It will be seen from the record elsewhere that at this time Miss Cannon was general secretary of the Y. L. M. I. A. as well as editor of the *Journal*, while Miss Agnes S. Campbell was business manager of the *Journal* and assistant general secretary. The business in each department had now grown to such an extent that when a release was considered for Miss Wallace it was decided to re-arrange the entire work, to release Miss Cannon as editor, retaining her as general secretary; to release Miss Campbell as assistant secretary, retaining her as business manager; and to call Miss Mary E. Connelly to the editorial chair. This was accordingly done and Miss Connelly commenced her labors as editor with the September number of the *Journal*, 1907 (vol. XVIII, No. 9).

Miss Connelly was well qualified for this work, having been graduated from the University of Utah with the degree B. A. This in addition to her natural gifts fitted her for such a position. She was at the time teaching English in the Salt Lake High School, and though her feelings inclined toward teaching rather than journalism, she accepted the call as a duty, giving up the more remunerative position to accept it. She has given the *Journal* most capable and faithful attention, endeavoring always to keep abreast with the trend of the best journalism.

The literary value of the *Journal* of today can best be told by a glance into its bright pages. The size of the magazine during the last few years has been increased only on



EDITOR'S ROOM, 1910.

special occasions, but now, in volume XXI, four of the numbers will each consist of sixty-four pages, and the remaining eight numbers will contain fifty-six. Each page contains about six hundred words.

The *Journal* committee last mentioned continued to act until 1908, since which time there have been two other chairmen—Ruth M. Fox and Elen Wallace, while the following have acted as members of the committee: Mae T. Nystrom, Julia M. Brixen, Lucy W. Smith and Joan Campbell. The committee as at present constituted is Adella W. Eardley, chairman; May Booth Talmage, and Estelle Neff Caldwell.

This record cannot afford to slight the labors of one of the most efficient helps the *Journal* ever had. Upon the death of Apostle A. H. Cannon, Sister Gates appealed to

Miss Estelle Neff of Nephi, Juab county, to come to Salt Lake City and assume the business management of the magazine. Miss Neff was a graduate of the Brigham Young University in Provo. She knew nothing of magazine work, but she had a good education, and was possessed of the hardest sense and one of the sunniest dispositions ever given to a daughter of Eve. Miss Neff took all the care of the business management off the editor, and gave an occasional helping hand in the revision of manuscripts. At the end of six months, the Board was pleased to accept the free gift tendered by Mrs. Gates of her remaining interest in the *Journal*, and agreed to take the general oversight of the whole matter. But Miss Neff was too valuable an acquisition to lose. She was retained as business manager and there she labored eight years until her marriage, in 1905. The splendid reputation of the *Journal* among all business men has been due largely to the courteous and wise deportment of this young lady, coupled with the excellent support which the committee and the Board itself rendered. For five months during the spring and early summer of 1905, Miss Neff, with the assistance of Miss Elen Wallace, edited the *Journal*, because of the absence of the editor, Miss Cannon, who was in California for her health.

Upon the marriage of Miss Estelle Neff in June, 1905, Miss Agnes S. Campbell became business manager for the *Journal*. Prior to this time Miss Campbell had acted on the business committee and was quite familiar with the work. She had also had a valuable business training in her position as cashier at Z. C. M. I. The work therefore progressed well under her management. In 1905, under Miss Neff, a mailing machine had been installed. In autumn of the same year, Miss Campbell urged the purchase of a stencil cutting machine. These two purchases so facilitated the mailing that that business is now attended to in two days where for-

merly, with a smaller subscription list, it took the greater part of a week.

In 1905, Miss Katherine E. Stayner was employed for stenographic and other clerical work, and has since continued, always giving excellent service.

In 1908, the management of the advertising department was assumed by Miss Campbell and Miss Stayner. They have made of it a signal success, which has added greatly to the resources of the *Journal*.

The *Journal* now publishes an edition of fifteen thousand; all business is done on a cash basis - no booking and no debts, practically speaking. The business record of the enterprise is above reproach. Improvements in the magazine



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are also being made as fast as the finances warrant them. This plan is chosen rather than that of storing up money in the bank.

In July, 1897, an office for the *Journal* was opened in the Constitution building, No. 34 S. Main street, Salt Lake City. It consisted of a front room, or business office, and a store room. Instead of this small office with its borrowed desks and a few donated chairs, the *Journal* now occupies beautiful and commodious quarters in the Bishop's building. There are the business office, the mailing department, the store room and the editor's room. Never until December, 1909, did the editor have private quarters. In the early days there was no office at all; later, a desk was located in the business office; then two rooms with outside windows were secured, and here the editor had her corner in the same room with the mailing and storage departments. Those who have labored in the interest of the *Journal* are all deeply grateful for the improvement in conditions and surroundings. And so we leave the *Young Woman's Journal* busy, prosperous, and certainly a tremendous force for good in the ranks of the young women in Zion. Who can properly estimate its value or forecast its future?

BIOGRAPHICAL.

SUSA YOUNG GATES.

By Estelle Neff Caldwell.

Mrs. Susa Young Gates is the second daughter of Brigham Young and Lucy Bigelow Young, and she was the first child born in the historic Lion House, Salt Lake City, (March 18, 1856).

Besides the many excellent qualities inherited from her father, she is well descended on her mother's side, the Bigelows being one of America's distinguished families. Her education was begun in the private school of her father and was continued in the Deseret University (U. of U.) of which



MRS. SUSA YOUNG GATES.

she is an alumnus. Here her literary work had its beginning. Dr. Park appointed her associate editor of the first western college paper, "The College Lantern." Before reaching the age of fourteen, she studied stenography and telegraphy, becoming so expert in the former that she can still act as a shorthand reporter. In 1870 her father moved her mother and two daughters, Susa and Mabel, to St.

George. While sojourning in Dixie, she organized a large club of both sexes called the "Union Club." Since that time this progressive woman has won distinction as an organizer in intellectual lines. She organized the musical department in 1878 in the Brigham Young Academy at Provo, and the domestic science department in the same institution in 1897. She organized the first state chapter of the Daughters of the Revolution in Utah. The biggest organization work, however, was the establishment of the *Young Woman's Journal* in 1889 under the direction of the Y. L. M. I. A.

In 1880, Miss Susa was married to Jacob F. Gates, the son of Jacob Gates, who figured prominently in the early history of Utah. He is a man of good judgment and sterling character, possessing that type of nobility which is generally spoken of as common sense. Mrs. Gates accompanied her husband on a four years' mission to the Sandwich Islands. Three of her children were born there. She is the mother of thirteen children, ten sons and three daughters; five of these are living—Mrs. Leah D. Widtsoe, Emma Lucy, Brigham Cecil, Harvey Harris, and Franklin Young Gates. The eldest child, Mrs. Widtsoe. is a woman of broad interests and true culture, and the second daughter, Emma Lucy, the Utah nightingale, is famous in two continents.

When we turn our attention to the work this versatile woman has done in the cause of Mutual Improvement, we are reminded that she was present at the initial organization in the Lion House in 1869, and that she was sustained as general reporter for these associations at the first public meeting in 1870. From the view-point of the greatest good to the greatest number, the establishment of the *Journal* is one of the biggest factors in the progress of Mutual Improvement. What Mrs. Gates sacrificed to make this periodical successful cannot be realized; for the magazine was published in Salt Lake City and her home was in Provo; and she had a family of little children. Eleven years she journeyed to and fro, meeting the public as well as private demands of each weary day. Small wonder that the anxiety and criticism took from the literary work all its joy, though it expanded her heart and her mind. After eight years of life, financial difficulties beset the *Journal*, and discontinuing its publication was seriously considered. President Elmina S.

Taylor and nearly all the Board were convinced that that was the wisest course; but Mrs. Gates was filled with the idea that it must go on. Finally her courage and indomitable faith turned the tide of sentiment in favor of a new trial which resulted in success.

Mrs. Gates is well known as a public speaker and as an author. To uplift the youth of her people with her pen was a mission given her by President Young. Much of her writing is therefore of a doctrinal nature, and all of it is imbued with the spirit of religion. In her editorial days the spirit, no less than the matter, determined whether or not a manuscript was accepted. She herself has a natural power of giving herself to humanity through her writings; they glow with life and on that account kindle fires in other minds and other hearts.

Early writings were printed in the *Deseret News*, the *Juvenile Instructor*, the *Exponent* and the *Young Woman's Journal* under the nom de plume Homespun. In these first efforts she was much encouraged by Sisters Eliza R. Snow and Emmeline B. Wells. Two books have been published, "Lydia Knight's History," in early days, and recently her finest piece of fiction, "John Stevens's Courtship," a historical romance portraying pioneer life in Utah; and now this History of the Y. L. M. I. A.

Mrs. Gates's creative faculty makes all her work original. The interest element is sustained throughout by forcefulness. Simplicity of style, correctness and vivid illustration adapt her writings to popular audiences. The *Journal* editorials covering a period of eleven years are in many respects her ablest work. They show the sympathetic insight into human nature, and the keen perception of human needs, which distinguish the world's great writings.

Mrs. Gates became associated with the General Board of the Y. L. M. I. A. in 1889. She is in her element when projecting new ideas in the direction of reform. Mutual Improvement work in the General Board and in local associations has provided endless opportunities for the exercise of her initiative powers. With characteristic foresight she advocated the adoption of a uniform course of study in the Y. L. M. I. A.; and it was she who wrote the first two Guides.

Since this work has been published in the *Journal*, she has prepared several excellent study courses.

Naturally interested in all forms of woman's work, she has been a forceful figure in the affairs of the National Council of Women of the U. S. Seven times she represented the Y. L. M. I. A. at the National Council of Women of the U. S. The national leaders honored her by an appointment to the chairmanship of the Press committee of the National Council of the U. S. for three years. They also chose her as one of the speakers at the International Quinquennial held in London in 1899; and in 1901 she filled the responsible position of sole delegate from the National Council of the United States to the International Council of Women held in Copenhagen. This was perhaps the highest honor that was ever shown by the women of the world to a Mormon woman. Her clever character sketches of the leaders of these big movements, with the lucid accounts of the work accomplished, evoked favorable comment wherever they were read.

Extensive travel and intimate association with famous people of the world have not lessened her activity in Church circles. Through the spiritual gifts she exercises her sister associates receive comfort and blessings. Thousands of school and M. I. A. girls who have been benefited by her religious instructions hold "Aunt Susa" in loving remembrance. A few years ago she passed through a long illness, which she is convinced must have ended fatally had she not been healed by faith.

Keenly alive to the importance of temple work she was appointed a worker and a recorder in the St. George Temple at its completion. She has labored in the Logan Temple, and for the past three years has been a regular worker in the Salt Lake Temple. At present, genealogical research, an important branch of temple work, absorbs a large share of her attention. She is an active worker in the Genealogical Society of Utah, and has been president of the Daughters of the Pioneers, thereby gaining and disseminating much information on this subject. Her ability to grasp things in the large and to arouse enthusiasm in others have given a great impetus to this line of Church work.

Mrs. Gates has long been a leader in educational mat-

ters and she is referred to as the mother of physical education in Utah. Besides being a teacher of theology, domestic science, and music in the B. Y. A. at Provo, she has been a member of its board of directors for nineteen years; and was appointed by the governor of Utah five years ago as a director of the Agricultural College of Utah, which position she still holds. She is recognized today as a public-spirited woman, and one having extraordinary initiative power, traits inherited from her father. A vivid personality is combined in her with an energetic and somewhat complex character. She is engaging and brilliant in conversation, and possesses the repletion of sentiment which naturally accompanies an artistic temperament, this emotional nature being held in check by the saving grace of humor. Her mind is the versatile, imaginative type, keenly perceptive and philosophical. These qualities have enabled her to attain to the unique position which she occupies in the affairs of Church and State. All that is written of Mrs. Gates in her lifetime will be necessarily inadequate, it is only through the perspective of years that her achievements and dynamic power will be fully discernible.

CHAPTER VI.

MEETINGS AND CONFERENCES—LOCAL, STAKE AND GENERAL.

Duties devolving upon General Board.—The first Aids appointed.—First General Conference.—General Conferences appointed to be held annually.—Regular sessions of the General Board established.—Second and third General Conferences.—General officers' meetings.—Local and Stake work.—General Conjoint Conferences.

THE constant labor and traveling entailed in visiting the various conferences, now scattered throughout the whole extent of Utah, and already beginning to creep over into surrounding states and territories, lay all too heavy upon the shoulders of the president with the occasional help of her two counselors, or that of the Salt Lake stake board. At that time the stakes held two conferences yearly, in connection with the Relief Society and Primary Association. But the territory to be covered, with much of the traveling to be done by team, began to assume impossible proportions for one or even three women.

An invitation for Sister Taylor to attend these conferences in the early years would be accompanied usually by sufficient money to cover railroad fares. There was only one Sister Taylor, however, and the call for visits came thicker and faster. Her counselors were both willing and capable, but their duties, as young mothers, together with the fact that neither possessed the best of health, prevented them from doing much traveling. Added to these difficulties were the pressing needs of the new magazine, much of the matter for which came under Sister Taylor's eye. Then the associations were growing so rapidly that the necessity of help in several directions became more and more imperative.

With these thoughts weighing heavily upon her, Sister Taylor decided upon calling to her aid some young women

who were experienced in the work, and who could assist in the visiting of conferences. She herself could not foresee the breadth and scope of this new movement which she was inaugurating. At first the girls were called in simply as traveling missionaries. But their importance grew with their service, and they gradually made a fixed and important place for themselves as they helped to make history for the Y. L. M. I. A. movement.

Like any vigorous people, when there is no word exactly fitted to represent a departure in custom, the Latter-day Saints make a new word, or twist an old one to do the service they require. In this case Sister Taylor could not well name her young assistants an executive committee, for they were not that; neither were they counselors nor vice-presidents; so she called them exactly what she meant them to be—aids to her and to the work. And aids they are to this day.

In June, 1889, the Young Men's Mutual Improvement Association held a conference which they termed "A Young People's Conference." President E. S. Taylor and her counselors were invited to sit on the stand. Sisters Taylor and Dougall addressed the congregation, while Sister Susa Young Gates gave a talk on "Women in Foreign Missions." Though this was not planned conjointly, it was the forerunner of the present general conjoint conferences.

The winter of 1889-90 was an exceeding busy one for Sister Taylor and her counselors. The new magazine demanded many consultations, and conferences showed unusual activity. The minutes of these meetings are not with us, however, as the secretary, Miss Mary E. Cook, lived in Logan and was too busy with her school duties to attend them.

In February, 1890, it was decided to call a general conference of all Y. L. M. I. A. workers to convene at the regular April Conference. Accordingly notices were published

in the papers, and letters were sent out to the stake presidents.

The first general conference of the Y. L. M. I. A. opened April 4, 1890, with a public session held in the Assembly Hall. It was followed with an officers' meeting, April 5, at the home of Counselor Dougall, opposite the west gate of the Temple Block. The minutes of both these meetings were published in the *Journal* and we give them place in this record. The reports of the associations give a fairly clear idea of the conditions then existing. Note the quaint wording of the whole proceedings:

Y. L. M. I. A. GENERAL CONFERENCE.

The first general conference of the Y. L. M. I. A. commenced at 7: 30 p. m. Friday, April 4th, 1890, in the Assembly Hall, Salt Lake City, President Elmina S. Taylor presiding.

There were upon the stand: of the general presidency, Mrs. E. S. Taylor, Mrs. M. Y. Dougall, and Mrs. Mattie H. Tingey; of the presidents of stakes, Miss Elizabeth W. Smith of Davis, Mrs. Susannah Heiner of Morgan, Mrs. Mary A. Freeze of Salt Lake, Mrs. Mary C. Freeman of St. Johns who also represented St. Joseph as delegate, Mrs. Ann Tate of Tooele and Mrs. Zina Lyons of Utah. Bear Lake, Cache, Emery and Juab were represented by counselors. There were also present Mrs. Zina D. H. Young and Mrs. M. I. Horne.

The choir sang, "Scatter the gems." The opening prayer was offered by Professor Karl G. Maeser. Singing, "Memories of Galilee." The condensed report of the associations was read by Secretary Mary E. Cook.

President E. S. Taylor then addressed as quiet and appreciative an audience as ever convened in the hall at considerable length upon a variety of subjects; prominent among which were: the anxiety manifested by the people of the world to obtain their genealogies, unconsciously thereby fulfilling a prophecy uttered by the Prophet Joseph Smith, who said that they would prepare them for our use while unconscious of the propelling power. The Word of Wisdom was happily

presented with the earnestness so characteristic of the speaker, the practical operations of which will reach the homes of those most remote through the delegates assembled. A strong testimony was borne that Joseph Smith was a prophet of God; spoke of wealth, its uses and abuses; concluding with, "the path of duty is the path of safety."

First Counselor Maria Y. Dougall, in a practical, common-sense address, enforced by a strong individuality, good judgment, and a consciousness of the direction of the Holy Spirit, upon which she relied, begged that the youth should be encouraged in seeking a testimony for themselves; and for revelation, likewise, for we had a right to it, as stated by our worthy president in today's discourse. Also stated that by studying well the writings of the Prophet of the latter days, we would find that the principles there advanced were the ones that scientists, romance-writers and poets were now advancing and trying to render practical.

Second Counselor Mattie H. Tingey was the next speaker, and in a clear, concise, and suggestive address, touched upon disease, the blessing of healing being contingent and dependent upon our faithfulness to our covenants; behavior, especially in public, and in places consecrated to worship; respect for the aged; and the self-perfection that will render us fit for the society of the redeemed.

At this point, a well rendered duet was highly enjoyed by the music loving of the assembly.

President Mary A. Freeze of Salt Lake stake gave a brief report of this stake which represents thirty-four ward organizations with a membership of seven hundred and thirty-four for the seventeen wards reported. She is thoroughly alive to the spiritual interests of the associations of this stake and said that a prediction made by Sister E. R. Snow was having its fulfilment in our thus assembling in conference capacity, this evening; recommended a study of the truth of the Gospel and felt that to defend the young, giddy, and inexperienced of our community from the temptations, vexations and ungodliness that prevail among us to such an extent today, she would willingly become one of the advance guards in shielding them from every form of evil.

Mrs. Lizzie Townsend, first counselor of the board of the

Cache stake, in a short but instructive address, following her report, insisted upon our being alive to the calls of duty.

First Counselor M. Y. Dougall then presented the following officers for the Central Board:

Mrs. Elmina S. Taylor, president; Mrs. Maria Y. Dougall, first counselor; Mrs. Mattie H. Tingey, second counselor; Miss M. E. Cook, secretary; Mrs. Fannie Y. Thatcher, treasurer. Also four aids, Mrs. Adella W. Eardley, Mrs. Lillie T. Freeze, Miss Aggie Campbell, and Miss Sarah Eddington, who were unanimously sustained.

The choir, composed of young ladies of the Fourteenth and Fifteenth wards,sang, "Come, Spirit Come." Adjourned. Benediction by Mrs. Zina D. H. Young.

CONDENSED REPORT OF THE Y. L. M. I. A. FOR THE HALF YEAR ENDING APRIL, 1890.

Number of members, 8,304, exclusive of 162 who meet conjointly; average attendance, 4,237; number of chapters read, 29,418; miscellaneous readings, 28,611; manuscript papers, 240; testimonies borne, 9,209; essays, 960; recitations, 1,585; lectures, 863; sketches, 388; questions, 234; correspondence, 146; synopses, 2; songs, 1,937; music, 330; books in library, 3,141: cash on hand at last report, $1,300.47; cash received, $1,904,62; cash total, $3,205,09; cash disbursed, $1,496.89; cash on hand, $1,708,20; property last report, $2,634,51; property received; $393.80; property total, $3,028.34; property disbursed, $34.79; property on hand, $2,993.55.

OFFICERS' MEETING.

Agreeable to instructions, the officers of the Central Board of the Y. L. M. I. A. together with the stake presidents and delegates met at half past four p. m., Saturday, April 5th, 1890, at the residence of Mrs. Maria Y. Dougall, in Salt Lake City, and held a most enjoyable meeting, which was opened by prayer by Mrs. Maria Y. Dougall.

At roll call, Davis, Morgan, Salt Lake, St. Johns, Tooele and Utah stakes were represented by presidents; Bear Lake, Cache and Juab by counselors; Emery and St. Joseph by delegates.

The reports were models of conciseness and accuracy, embodying the number of ward associations in each stake, the number of members enrolled, the extent of the territory embraced in the stake associations, a brief summary of which shows that in the eleven stakes represented, there were 115 ward associations, (31 of which were not reported,) with a membership of 4,163, with a desire to encourage the timid, restrain the thoughtless, and secure a creditable amount of work from all the interested. While some of the work was diffusive, much was centered judiciously upon themes that will have a life-long hold upon the memories of those reaping the benefit thereof. The visiting of the stake officers shows that harmony exists in these various wards, and that in districts remote from large centers conjoint associations are held, 162 young ladies participating in the exercises of such conjoint associations; the territory traversed varying from a few blocks to a distance of from seventy-five to one hundred and fifty miles. Some of the more distant have been visited but once a year by stake officials, and then through the courtesy of the stake presidents and bishops; but the aim is to visit twice yearly; and some reported quarterly visits. The instruction imparted by the president and her counselors if acted upon cannot fail to enhance the value of these working centers by fifty per cent. We should have centers where politeness, culture, refinement, purity, and sanctification would invite the guardianship of angels; and this can easily be accomplished by each and every one training herself through perfect self-government to be all they desire in the aggregate.

Benediction by Counselor Lizzie Townsend.

M. E. Cook, Secretary.

At this meeting in April, 1890, it will be noticed that the General Board was first placed before the representatives of the associations, in conference assembled, for their suffrages; also, at this conference, the names of the four aids were added to the General Board. These aids were well worthy of the honor thus placed upon them. From that day they were active and useful workers in the General Board. All

are still in this position except Lillie T. Freeze, who, at her request, was released in October, 1904, on account of her pressing duties in the General Board of the Primary Association, to which she owed her first duty. It was at this meeting that Miss Mary E. Cook was publicly voted in as secretary, she having performed the work of that office since the death of Louie Wells, in May, 1887.

At the meeting of general and stake officers held April 5th, 1891, announcement was made that thereafter it was designed to hold one annual conference of the Y. L. M. I. A. in October. On September 6th, 1891, a meeting of the General Board was called to make arrangements for this first regular annual conference, being the second general conference held. This meeting was held at the home of Sister Dougall, and much important business was accomplished. Those present at this private session were, President E. S. Taylor, Counselors Maria Y. Dougall and Martha H. Tingey, Aids Adella W. Eardley, Lillie T. Freeze, Sarah Eddington, and Assistant Secretary Ann M. Cannon. Arrangements were there made to entertain all visiting delegates. This was a step in the right direction, and the beautiful and hospitable custom has been maintained in all subsequent conferences. There was also another innovation—the selecting of formal subjects to be treated by various speakers. The subject of "Social Purity" was chosen and was afterward assigned to Mrs. Emily Cluff, of Provo; "Development of Woman—Physical, Mental and Spiritual," was assigned to Mrs. Minnie J. Snow, then the president of Box Elder stake Y. L. M. I. A.; "Be Ye Not Unequally Yoked" was the subject chosen for Mrs. Lillie T. Freeze. There were several musical selections to be interspersed throughout the program, and music for the entire conference was put in charge of Miss Aggie Campbell. Another interesting decision made at this preliminary meeting was that there were to be regular ses-

sions of the General Board held four times a year. How far-away that time seems now, and how small the compass of the labors it provided for! Now there are weekly meetings of the Board and special committee meetings held several times a week. But the innovation of a regular time and place for formal discussions proved successful.

The program for this conference was carried out practically as planned. It consisted of an officers' meeting, held October 6th, 1891, at the residence of Counselor Maria Y. Dougall, and public sessions October 7th at 1 p. m. and 7:30 p. m. in the Salt Lake Assembly Hall. In addition to the addresses already mentioned, there were others by Sisters Zina D. H. Young, Bathsheba W. Smith, M. Isabella Horne, Maria Y. Dougall, and President Elmina S. Taylor; solos by Sarah Olsen Langford and Agnes Olsen Thomas, and a duet by Louise Poulton and Ella Derr.

At the evening session, President Joseph F. Smith was present and gave some invaluable counsel:

He urged all young ladies to form early some purpose in life, and let that purpose be a good and noble one. Aim high to do good, to become amiable and useful; be self-reliant. No creature is absolutely independent, but some are more so than others. Our world and our lives would be exceedingly barren if we were utterly independent, but we can be self-reliant. Practical learning is the most essential. He urged the mothers to see that their daughters have an opportunity of learning some trade which would enable them to provide a living in case of necessity. Spoke at some length on the influence of women, claiming that the character of the community depends largely upon its girls,—they have the power to make good, bad, or indifferent society, while the influence of a mother is more potent for good or evil than any other influence in the world. He said the object of our associations is partly that the young ladies who have few advantages at home may have extended opportunities to learn and improve. He advised the girls to be kind to mother and to all their associates; making home pleasant for all, and all sharing

its burdens. He exhorted all when tried, to go to the Lord. "All who are tried and stand true will receive a glorious reward. 'Be ye wise as serpents and harmless as doves.' We must conform to the conditions our Father suffers to be brought to bear upon us, and He will sustain us and bring us off triumphant in the end." In conclusion he urged all to maintain honor even at the cost of life itself.

The resignation of Miss Mary E. Cook as secretary of the General Board was offered at this conference and accepted, as the lady was leaving for the East. Sister Taylor



THE DOUGALL HOME.

spoke highly of her brief labors, and then placed Miss Ann M. Cannon, who had been sustained as assistant secretary the preceding April, before the conference as secretary.

The death of Mrs. Fanny Y. Thatcher, the general treasurer, occurred in February, 1892. Her loss was felt keenly by Sister Taylor and associates. The place made vacant by her death was filled, the following April, by the appointment

of Miss Ann M. Cannon, who now became both secretary and treasurer.

At the first meeting of the third conference, we find recorded the manner in which funds were raised. Sister Taylor reported that in order to send a representative to the Woman's National Council at Washington, money had to be raised quickly, and, there not having been time to send to all the stakes for contributions, a call had been made upon those near by, and these central stakes had responded with such liberality that there was enough to pay expenses and place a small balance with the treasurer.

For many years, the business and spiritual meetings at the General Conference time in April and October were held in the hospitable home of Brother and Sister W. B. Dougall. Many "spiritual feasts" have marked the yearly sessions in these capacious parlors, while chocolate and buns were always had in abundance for the tired girls who gladly set



THE DOUGALL PARLOR.

aside amusement, work or sleep to engage in those restful and faith-promoting "testimony meetings."

We have the minutes of one of the business sessions held in that long-ago time, in which occur some characteristic instructions of President Elmina S. Taylor. We append them here, both because of their value and because they give a glimpse of her own character and teachings:

Sister Taylor bore a strong testimony to the fact that she was always strengthened and aided in performing her duty by a higher source of power than existed in herself. She urged the presidents to be energetic and full of zeal. She said that some presidents had mapped out plans of study in their associations instead of working in a desultory fashion; when such plans had been adhered to, great success had attended them. She said: "However, all do not have the same material to work with, and the exercises must be varied according to the capacity of the members. The aim should be not to develop the talent of one or two, but to draw out and encourage each member, thus benefiting the whole." She urged the officers not to drive the girls away by requiring too difficult work of them; but to come down to the capacity and youth of the girls and be in sympathy with them, thus teaching them that which will do them good, here and hereafter. "Devise the best work you can," she said, "and pray for each other, and then the Lord will help you all. As teachers, cultivate all those virtues which you would like to be reproduced in those under you."

Now, what are the conditions of today? What of local, stake and general conferences? Have the Mutuals grown apace with the advancement and progress of the people? Let us see.

The evolution of the ward associations has centered chiefly around the machinery of their work. Yet it was a great advantage when the two General Boards set Tuesday as M. I. A. night throughout the Church. This gave order and regularity to the cause and enabled every interested person to govern all engagements in accordance with

this ruling. In later years, some of the country wards found it practicable to give up the Sabbath evenings entirely to the Mutuals, as the Sacrament meetings are there held in the afternoon. This has been more imperative since the district and high schools have begun to fill every evening of the week with study and books, so that it has been almost impossible to keep Tuesday night free for Mutual purposes; yet in the cities where Sacrament meetings are held Sunday evening, no other recourse is at hand. Another recent feature of the ward meetings is the preliminary programs. In the first years the associations met separately, the girls usually choosing to assemble in the afternoon. But bishops and young men pleaded in earlier years for the assistance and presence of the girls to help their own associations, and to draw out the boys. As ever, the girls consented, though not always convinced that they were gainers in the new arrangement; and thus grew up the so-called "conjoint opening exercises." The two associations meet in the large hall of the ward, programs and minutes of both societies are read and kept, but the exercises are presided over by the Y. M. M. I. officers, with the occasional courtesy of the Young Ladies' officers calling out their own numbers; in some instances the girls are graciously invited to "conduct" the whole evening exercises. In these preliminary programs, after singing and prayer, there are short talks given, or a story told, then, at the sound of the bell, the young men withdraw, and the girls carry on their own work. Usually the whole company reassembles for closing exercises, yet not always. Once a month the two associations hold a "conjoint meeting." Here the programs are divided equally,—being planned by a "conjoint committee,"— and this open meeting is always held in the ward hall on fast day, the first Sunday in each month, and the general public is invited to attend. Lectures by the members or by some visiting stake or other officer are given on subjects

of general interest. These may be taken from the Guides or Manuals; or perchance physicians are invited to speak on hygiene, or musicians are asked to give an evening with some great composer, or lecturers and professionals may read "The Vision of Sir Launfal" or "Hanele," while Ibsen and Shakespeare, with Isaiah and David, form subjects of perennial interest. At the yearly ward conference, the Y. L. M. I. A. officers are placed before the people for their suffrage, in common with other ward officers. Thus the detail work of the associations is moving forward in direct and powerful lines.

The stake officers hold monthly meetings, and plan for regular visits to wards, with other minute details of their calling. Each stake is instructed to hold one annual conjoint conference, one yearly convention in the early fall, and one conference, if possible, alone. The General Board visit only the annual conferences and the yearly conventions. The time in the yearly conjoint conference is given up largely to the visiting members of the two General Boards. In the morning occur the business sessions, where ward officers report conditions, ask advice, and participate in discussions. Questions of local and general interest to Mutual Improvement workers are brought freely forward—sometimes in the form of brief papers or topics and sometimes informally. Generally at such conferences, the stake boards or the officers of the ward where the conference is held bring to the hall sufficient refreshments for the noon meal, so that the girls are not kept at home preparing hot dinners. The afternoon and evening sessions are open to the public, and formal or impromptu talks and sermons are delivered, as the stake officers may plan or desire. If the stake Y. L. M. I. A. president holds a mid-winter conference, in addition to her yearly conjoint conference and the convention, she usually moves that conference

from town to town, calling it a district conference, thus bringing to each section of her stake the inspiration engendered by such a gathering. The work of the annual fall conventions will be treated in another chapter.

From the initial effort of 1890, there soon grew up a settled policy in regard to the holding of general conferences by the two wings of Mutual work. The first day of June was chosen by Elder Junius F. Wells for these general annual conferences in honor of President Brigham Young's birthday, which occurs June 1st, as it was this great organizer who had set in motion both associations. June has proved to be a good month and some date near the first is still chosen for the conferences. From the small beginnings of twenty years ago, we have come to the mammoth gatherings of today, which rival the General Conferences of April and October, and which bring into Salt Lake City from five to ten thousand young people, coming all the way from Canada on the north to Mexico on the south. The work has been regulated and formalized, perhaps to a startling degree; but the vast multitude of eager youths who gather in the Tabernacle in these June conferences is sufficient evidence of the value of Mutual Improvement work. Perhaps a brief glimpse at the last conference held on June 3rd to 5th, 1910, will give as good an evidence of the strides made by the young people as any explanation might portray.

The fifteenth general annual conference of the M. I. A. opened informally the night of June 3, 1910, with a beautiful reception, in the Bishop's building on East Temple street, tendered to the visiting officers by the two general Boards. The three upper floors were thrown open, the second and third floors being used as reception rooms, and the spacious hall on the fourth floor was used for dancing. Never have those elegant rooms and halls held a happier or finer audience. Young men from valley, forge and farm, from shop, office or

college hall, united in one common bond of fellowship and good will; while the pure faces of Zion's daughters shone with the light of truth and virtue which radiates joy as flowers exhale perfume. The general authorities of the Church were nearly all present, the young people gathering around President Joseph F. Smith to grasp his hand like loving children around a father. A trio of girls from near Mexico's line went about asking prettily to be introduced to one after another of the men and women of whom they had read so much, checking off each name from some mental list, and asking cheerily for the "next." There was an excellent program of music given on both the second and third floors, in the halls of the Relief Society and the Y. L. M. I. A. Music for reception and dancing was furnished by an orchestra of stringed instruments under the direction of Prof. William C. Clive.

The general meetings of the conference in which the young ladies participated were programmed as follows:

FIFTEENTH GENERAL ANNUAL CONFERENCE OF THE Y. M. AND Y. L. M. I. A. OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Friday Evening, June 3, 1910, 7:30 p. m., Bishop's Building, No. 40 North Main Street: Reception, Program and Dance, Complimentary to Delegates holding tickets, tendered by the General Boards of M. I. A.

Y. L. M. I. A. Officers' Program:—Saturday, June 4, 10 a. m., Assembly Hall: Singing, "All Hail the Glorious Day," Congregation; Prayer, Counselor Ruth M. Fox; Solo, "I Know that my Redeemer Lives," Sylvia Ball; Greeting, President Martha H. Tingey; Lecture, "The Apostasy," May Booth Talmage; Lecture, "The Restoration of the Gospel," Osborne J. Widtsoe; Discussion; Singing, "True to the Faith," Congregation; Benediction, President Sazie Heath of Pioneer Stake.

Saturday, June 4, 2 p. m.—Singing, "O Thou Rock of our Salvation," Congregation; Prayer, Mary A. Freeze; Singing, "Let the Holy Spirit Guide You," Congregation; Talks, "What can be done to stem the tide of evil sweeping through the land," Dr. J. Lloyd Woodruff, Julia M. Brixen; Solo, "The Seer," Chorister Annie Hood of Star Valley; Address, President Joseph F. Smith; Singing, "Ere the Sun Goes Down," Congregation; Benediction, President Zina B. Cannon of Granite Stake.

Conjoint Y. L. and Y. M. M. I. A. Officers' Meeting:—Sunday, June 5, 10 a. m., Tabernacle: Singing, "High on the Mountain Top," Congregation; Prayer, George H. Brimhall; Singing, Ladies' Double Trio; Addresses on Conjoint Work: a. Debates, Dr. John A. Widtsoe; b. Music, Oscar A. Kirkham. Solo, "The Valley of the Shadow," John Robinson; c. Drama, Alice C. Tuddenham; d. Reading and Story Telling, Emma Goddard. Speeches limited to from five to ten minutes with discussion after each subject. Singing, "O Thou Rock of Our Salvation," Congregation; Benediction, Agnes S. Campbell.

Conjoint General Meetings of M. I. A. and Primary Associations:—Sunday, June 5, 2 p. m., Tabernacle. Singing, "Glorious Things of Thee are Spoken," Tabernacle Choir; Prayer, Joseph W. McMurrin; Singing, "The Morning Breaks, the Shadows Flee," Tabernacle Choir; Presentation of General M. I. A. and Primary Officers; Opening Address, President Martha H. Tingey; Anthem, "Grant us Peace, O Lord!" Tabernacle Choir; Address, President Joseph F. Smith; Eulogy on Life and Character of John Hafen, President Heber J. Grant; Singing, Children of Ensign Stake; Remarks, Emma Ramsey Morris of the Primary Association; Singing, "God is our Refuge and Strength," Tabernacle Choir; Benediction, President Louie B. Felt of Primary Association.

Sunday Evening, June 5, 7 p. m., Tabernacle:—Singing, "Come, Come ye Saints," Congregation; Prayer, President John Henry Smith; Solo, Melvin Peterson; Lecture, "Be Ye Clean," George H. Brimhall; Singing, "Mother's Lullaby," Ladies' Chorus of Pioneer Stake, under direction of Mabel Cooper; Remarks, President Joseph F. Smith in behalf of

the Primary Association; Singing, Young Ladies of Pioneer Stake; Benediction, President Anthon H. Lund.

The alert interest displayed by every member present at these great gatherings, the frequent note-book, the lively discussion, even in the awe-inspiring spaces of the big Tabernacle, the choice music, the earnest speakers, with the decorum and precision of every detail, proved the high standard now struck for "Mutual" work. Our young people are described by outside observers as grave, serious, lacking in humor and full of purpose. They may be so—yet are they also progressive and enthusiastic. Never have they shown themselves truer descendants of the serious Puritans, Huguenots, Lutherans and Dissenters than in the splendid activities of M. I. work.

Such then is the condition and the labor of the army of young people, seventy thousand of them, gathered in local, stake and general capacities in annual conferences assembled.

BIOGRAPHICAL.

ADELLA W. EARDLEY.

Sister Eardley has the honor of being the first aid ever placed in a board. In June, 1889, she was sustained as an aid to the General Board of the Y.L.M.I.A., and has labored most faithfully in that capacity ever since. Agnes Campbell was the first one spoken to by Sister Taylor, but when they were really voted for, Sister Eardley was placed first on account of being older.

She was born July 31, 1857, in Salt Lake City. Her father was the well-known bishop of the Ninth ward, Samuel Woolley. Her parents were both pioneers,and were of the strong, splendid stuff out of which the foundations of the Church were laid. Adella joined the Ninth ward Retrenchment

Association in 1873, and she has worked in the associations ever since. She attended the dedication of the St. George Temple in 1877, and was married the following year. She was president of the Third ward Primary Association for ten years, and secretary of the Mutual for twelve years in the same ward. She visited the New Orleans Exposition in company with the president of the Southern States Mission, Elder John Morgan, and a number of friends. In 1889 she took a trip to Pennsylvania, and visited the birth place of her mother in order to collect genealogy. She was one of Utah's delegates to the World's Congress of Women in Chicago in 1893. When the standing committees were organized in the General Board, Sister Eardley was at once chosen to act on the *Journal* committee. She served also for years on the Guide committee and Traveling Library committee and is now chairman of the *Journal* committee.



ADELLA W. EARDLEY.

She is a true daughter of her father, gifted with keen business ability, shrewd and far-sighted, yet generous where generosity is required. She is open-hearted and frank, is a wise counselor and one of the best business helps on the

Board. Sister Eardley is a prudent mother and her children do her honor. She has been an active and faithful member of the Board in all weather and under all conditions, ever since she became associated with it. The trials and struggles which life has brought to her have developed the pure gold of her sterling nature. She is a woman of strong and enlightened opinions, and once convinced, it is not an easy matter to persuade her otherwise. With such strong convictions, she may sometimes form incorrect conclusions; but once prove to her that she is in the wrong, and her noble nature quickly responds to the truth you present. To know Sister Eardley is to respect and honor her as a Saint and as a broad-minded woman. She stands for the elevation of the spiritual in practical matters in the studies and pleasures of the girls, as she does for the exaltation of the practical in all spiritual matters. Perhaps the most attractive side of her character is her manifest power to grow. Some good people there are, and some clever—who attain a certain degree of intelligence and then stop. But Sister Eardley has kept her brain bright through choice reading,her heart big through constant contact and sympathy with the young, and her spirit keenly attuned to the harmony of the Gospel plan.

SARAH EDDINGTON.

The parents of Sarah Eddington came to Utah in 1853. Her father is one of the historical figures of the general tithing office in Salt Lake City. While strong and firm, as a man should be, he is also very tender in his association with his family. The mother was of the same gentle and refined type from which mould her daughter was fashioned.

Sarah was born and reared in the Fourteenth ward, Salt Lake City. She is a student, and loves books as some girls love play. She attended the public schools in her youth, and graduated into the State University. Owing to a severe accident in falling from a swing, her spine was injured, and her university work ended in the beginning of the second year's course. But her delicate health did not prevent her from attending to her spiritual duties. She was a teacher in the Seventh ward Sunday School for years, and was president of the Y. L. M. I. A. for eight years in the same ward. During her presidency, some of the most profitable features

of M. I. work were originated and carried to a successful issue. Some of these ideas have since been incorporated into the general work of the associations. She is a quiet but ardent and successful political worker, doing in her modest way many things that a more aggressive girl would fail in.



SARAH EDDINGTON.

She worked as chief clerk in the auditor's office for four years, was deputy in the same office for two years, and now is employed in the county recorder's office. She is an impressive and poetic speaker and has exerted a wonderful influence among the girls. She is sweet and gentle in all her ministrations, and yet beneath the womanly softness lingers a

strength and a determination of purpose which one would scarcely expect from a personality so tender and gentle. She is beloved, not only by all members of her Board, but by every young woman in Zion who has been fortunate enough to partake of her friendship and loving ministrations.

Miss Eddington has also served on many committees with diligence and wide capacity. Perhaps her most valuable contribution has been while chairman of the Traveling Library committee. She has brought her committee in direct contact with every ward librarian. The books have been rigidly scrutinized, all undesirable ones eliminated, and carefully selected ones put into all libraries. She is of such delicate mental fiber herself that she feels the evil atmosphere of a book as men sense frauds in business life.

Such in brief is the labor of one of the most valued and valuable members of the General Board.

AGNES CAMPBELL.

The daughter of one of the famous Scotch Campbells, whose line runs back on the maternal side to William Wallace, Agnes Campbell inherits the best qualities of her shrewd and brave ancestors. She is the soul of honor and probity, and never a suspicion of double-dealing or duplicity could assail her upright character. She possesses a cheery, sweet nature with a deep stream of pure charity rolling far below the surface, carrying her soul away with its sweep into the regions of a secret but divine joy—that bliss which the angels know when some secret, self-sacrificing deed has lifted their pure spirits into the joy of a sanctified heaven.

Agnes early began her public work. She was first called to the presidency of the Fourteenth ward Y. L. M. I. A., Salt Lake City. She chose Miss Lizzie Green and Mrs. Rida C. Taylor as her counselors, and Miss Maggie Taylor as secretary. She also had Miss Ann M. Cannon as treasurer, Miss Mae Taylor as assistant secretary, and Belle Morris as organist. This was rather a remarkable group of young women, as their subsequent history proves. They were installed in office September 24th, 1888. It was while she was in that position that Sister Elmina S. Taylor decided to call her to act as an aid on the General Board. Agnes also kept up her work in her own ward. At this time she was engaged in the

office of Z. C. M. I. at a good salary, and was already planning to save money, so that she might help to build a home for her mother. The family had been deprived of the father in 1874, and the girls at once set about making themselves independent. Agnes had inherited her father's business qualities so that she carried along her private and public duties with little difficulty. In 1895 she removed to the Twentieth ward, and resigned her position as president in the Fourteenth ward after ten years of active service. On February 26th, 1898, she was elected president of the Twentieth ward Y. L. M. I. A. Here again she did conscientious work, for she could do nothing else. She was now very busy buying a small spot of ground at the head of State street, where her longing eyes had rested for many years. It was purchased, and the modest, pretty home was begun. In one year the house was built, and the girls with their mother were cosily settled under their own rooftree. She resigned her position in the Twentieth ward Y. L. M. I. A. in 1901, on account of her removal to the Eighteenth



AGNES CAMPBELL.

ward where her new home was. She left her work in the big "Co-op" store in 1899, and accepted the position of assistant secretary in the Board, receiving a small salary for attending to the growing volume of clerical work attached to this position. When Miss Neff needed some assistance in the *Journal* office, Miss Campbell was engaged for that position, and here she has labored ever since; ready in season and out of season for every call made upon her.

Those who see Agnes Campbell in her bustling business career have little conception of the other life devoted to the poor, the needy, the emigrant, the struggling artist, the widowed mother, and orphaned children. She has converted more people to the glory of Temple labor than any one the writer knows. She has constituted herself a minister plenipotentiary between the living spirits of the dead and the dead spirits of the living, until her name is a synonym of Temple achievements. The beauty of her life lies, like her charity, far below the surface, and her shrinking refusal to allow mention of her good works but signifies the true simplicity of her genuine, loving heart.

In recent years, Miss Campbell has devoted herself entirely to the M. I. A. work. As assistant secretary, and now as business manager of the *Journal*, she is always found at the office, cheery, helpful, willing and industrious.

LILLIE T. FREEZE.

Lillie Tuckett Freeze was born in Salt Lake City, March 26th, 1855, in the First ward. When she was six years old, she went with her grandmother to help pioneer the country of Dixie, settling in St. George. Here she assisted, although such a tiny girl, in the erection of their first willow house. She possessed an indomitable energy and ambition, which was often gratified at the expense of her best health. Indeed, while still a very young girl, she permanently injured herself with the heavy work she would undertake. But few know the arduous nature of the work done by the only girl in a family left orphans by the death of the mother. She was of an independent nature, and found work for herself outside the home to help with her own expenses. She labored in Wallace & Evans' candy factory after her father married the

second time. When sixteen she earned money enough to send herself to Morgan's high school. She was ambitious, artistic, intense, and full of personal magnetism. Parties, picnics and private theatricals had a charm for her sparkling nature which she could not resist, having inherited from her mother, Mercy Westwood Tuckett, a gifted pioneer actress, a love for the stage, though she never ventured beyond ward



LILLIE T. FREEZE.

entertainments—for church benefits. With it all, she had purity and a deep foundation of spirituality, which saved her from undue temptation or excess.

When the Junior Retrenchment Association was organized in the Eleventh ward, in 1870, Lillie joined almost at

first. Here she found scope for the spiritual powers with which her nature is so richly gifted, and here, also, she could exercise her varied talents in many directions. She was soon chosen to assist in the work, and later acted as secretary. It was here she became intimately acquainted with Mary A. Freeze, the first wife of James P. Freeze, and that perfect friendship was begun which neither death nor misfortune can lessen or cut asunder. She was married to James P. Freeze June 14th, 1875, and went into the order of plural marriage with as chaste and holy principles as ever actuated a Hebrew woman of old. She has endeavored to live in that order as reverently and as consistently as a mortal woman might do; and her reward is in the three fine children who are devoted to their mother. Her strong domestic qualities make a peaceful, happy home where affection rules with powerful yet gentle sway.

Lillie was chosen by Sister Taylor as an aid-at-large for the General Board of the Y. L. M. I. A. in the spring of 1890. She was already on the General Board of the Primary Association, having been chosen by President Louie B. Felt as general secretary of that board in 1880; and in 1888, President Felt took her as first counselor in the place of Sister Matilda Barratt whose resignation had become necessary .It was the thought of President E. S. Taylor that it would be an advantage to both associations to have Lillie act in a double capacity, as she traveled a good deal, and could thus represent both organizations when it was impossible to send two. However, no more successful candidate could be found to fill two such responsible offices. Afterwards the title "aid-at-large" was made simply "aid," like that of the other sisters, as she did practically the same work.

Sister Freeze's spirit, always loving, intensely sympathetic and tender, was deepened and broadened by her mellowing experiences, as crushed flowers often yield more fragrance, until she is like a vision of love and faith made incarnate; for every moment of her life for these many years has been marred by physical pain, sometimes almost too great for human endurance. Yet she has borne all with cheerful and hopeful fortitude, bravely resisting discouragement and gloom and willingly working for the comfort of home, friends and the public good, persistently undertaking

labor from which strong women shrank. During the "raid," Sister Freeze suffered in common with those in similar positions, accentuated, in her case, with bodily weakness and distress. Within the last seven years she has been the victim of two serious accidents, both of which nearly ended her life. She felt compelled to resign from her position in the Young Ladies' Board in the autumn of 1904, because of declining health and other pressing cares. It was a great trial for Sister Taylor to lose her, for there had always been the closest ties of friendship between them. However, Sister Freeze was released. Then came her second severe accident, making her an invalid for over a year. She insisted that she be also released from her office on the Primary General Board, for her condition made it impossible for her to travel to attend meetings and other duties. She was released as a counselor but retained as a member of the Board, so that now she is quietly living her life of lovely seclusion, never forgotten nor less loved by the many women with whom she has associated.

Lillie has written much for the women's magazines and has shown rich tones of undeveloped poesy and touching prose. She has several of the gifts of the spirit in rich abundance; and her presence in a meeting is an assurance of a rich spiritual feast. She has faith and the charity which vaunts not itself, but is kind; she has the gifts of speaking in tongues and of interpreting tongues, the gift of prophecy, and above all she abounds in wisdom—that wisdom which exalts not riches nor reviles against sorrow. She has garnered up the treasures while the day lasted, but hopes to labor much longer for the women and children of Zion.

CHAPTER VII.

FINANCES AND STATISTICS.

The first reports.—Annual dues.—Traveling expenses.—Permanent Fund—Dime Fund.—Comparative statements of General Board expenses.—Labors of the different secretaries and treasurers.—Later reports.

THE story of figures is interesting, for they speak in no uncertain tones. Therefore, it is hoped the reader will be repaid in the perusal of the results of a long search through the earlier statistics of the Mutual Improvement Association.

The General, or Central Board, as it was first called, was organized June 19, 1880, with Mrs. Elmina S. Taylor as president, and Miss Louie Wells as secretary. There were no conferences of a general nature held until ten years later. Each ward and each stake was a law unto itself in a large way, with the helpful assistance given by the General Board. The work was entirely tentative, and the various officers were feeling their way upward through slow and difficult stages. In this day it is difficult to imagine how heavy the burden of organization and management fell upon the unaccustomed shoulders of those women. Today things have become so perfectly adjusted that everything runs with clock-like precision. In those early times, there were no Church schools, no clubs and no Women's Councils from which to glean ideas; these Mormon girls were finding their way alone and unaided up the thorny path of progress. They asked for no assistance from their male companions and relatives, for all alike felt the necessity of individual development for women.

Credit must be given where it is due; and it is to be re-

membered that the Young Ladies' Association had before them the examples and labors of the Relief Society, the pioneer society among all women, from which to draw help and inspiration. It is also true, however, that the two societies are very dissimilar in methods and purposes, so only a general assistance could be drawn from this source.

The first general reports were collected by Miss Louie Wells in 1885, in response to an invitation from the president of the Church to have the statistics of the women's organizations read before the General Conference in Salt Lake City. The reports and records of those early days partook of the pioneer conditions still maintaining. Minutes of the local associations were taken faithfully enough, but they were not, alas, always preserved. Taken in lead pencil and kept by the youthful secretary herself, they were subject to all the ills that attend house-cleaning and hurricanes raised by small brothers; and even when duly recorded in various stiff-backed account books (which were usually employed in those primitive times) the secretary had a most disconcerting way of getting herself married off. Who was to remember Y. L. M. I. A. minutes in all that excitement? However, considering all things, there was a very good account made of the ward affairs to the stake president twice a year, and these were gathered into a stake report semi-annually and sent off to headquarters. This most bewildering array of statistics, which obstinately refused to balance, threatened to drive the secretary of the General Board into nervous prostration during the few days remaining after their receipt, in which she endeavored to balance things up and bring in a report to the General Conference.

It is most interesting to scan the first documents made and from them to learn something of the inner workings of the various stake and ward affairs. The headings of the items reported share in the old fashioned atmosphere. In

the first report we find only ten stakes reported, out of the twenty-five stakes then in existence. The items noted are: "Number of meetings held;" "number of members;" "average attendance;" "number of chapters" (read in the Scriptures) and "miscellaneous readings." The manuscript papers were a strong feature of most of the associations, and we have a total of one hundred and fifty-seven manuscript papers read as representing the ten stakes in 1885. The "testimonies borne," or, as such a feature might be called in the parlance of the world, "extemporaneous speeches," are carefully noted, as this has always been the most important element of the detail work: namely, that the members shall become acquainted with the art of giving public expression to the hope of eternal life that is within them. Essays were also a prominent part of their evening programs, and they were duly reported. Even in the beginning good books formed a portion of the property of every association. These books were a few of the novels, some histories and books of travel. The poets and "The Speaker's Garland" were among their most prized books of reference. There were also the Bible and the Book of Mormon, and, all too seldom even then, the poems of our own Eliza R. Snow. There were one thousand and fourteen books reported as belonging to these ten stakes which sent in a report in 1885. This was not a bad showing for the young and scattered associations.

The stakes had not yet accumulated any funds, so that the money reported to be on hand or disbursed was contained in the treasuries of the local wards, and represented various activities. We find the wards comprised in those ten stakes in 1885 to be possessed of $1,724.84. Of this sum $791.42 was in properties, and $280.06 in cash; there was received during the year, $653.36 in cash; $643.93 cash was disbursed; and there remained in the treasury, $693.53 in property, with

$486.09 in cash. Of course the balances were wrong; but it was primitive book-keeping.

The blanks upon which these reports were made were first arranged by Miss Wells in 1885. The forms remained the same until after Miss Cannon came into the work in 1891. The gradual change in the methods and the studies required constant changes in the forms of reports. In 1892 there were thirty-two stakes and this number was continually increasing. There are now sixty-two stake organizations with several outside mission associations, both in this country and in Europe, Australia, and the islands of the sea. At the conference of the stake and general officers in 1892, the name of the board was changed from Central to General Board. The annual stake dues were also increased to $2.00. It was decided by the visiting officers at the conference, in October, 1893, to ask each ward to give an entertainment within the next six months, the proceeds of which were to be formed into a "permanent fund" for the use of the General Board. Expenses were increasing with the development of the work. Letters poured in with increasing volume. There were dues and partial expenses of delegates to the great eastern conventions. The stakes were clamoring for more and more visits from members of the General Board; and while these expenses were then met by the stakes themselves, yet the far-off stakes were the poorest and least able to send for visitors, and they most needed them. Whenever possible, Mrs. Taylor would raise means and send visitors to these distant towns and villages. It cost only a small amount to send a representative to Provo or Ogden, yet these two places were able to pay twenty times as much as were most of the distant and newly organized stakes in Colorado and New Mexico. There was something needing adjustment here, and the first plan adopted was to secure a large sum by voluntary contributions from the various stakes, and then use the interest of

the permanent fund for traveling and other expenses. There were some sanguine members and officers who thought this plan would solve the whole difficulty. But how little they understood with what rapidity the work was destined to grow! However, the wards responded to the suggestion of forming the permanent fund with a hearty generosity which surprised and touched all concerned. There was collected seven hundred sixty-three dollars in this manner, and that sum now lies in the bank; the interest of it is used as it was first intended. The nice sense of honor in our beloved President Elmina S. Taylor was never more admirably shown than in her accurate and keenly honest actions in all financial matters. If money were donated for a certain purpose, it must be used for that purpose and no other. There has never been the least infringement on the central fund for any purpose but that set down in the implied agreement. She was careful to a cent in the spending of other people's money, but liberality itself when it came to her own means.

The matter of securing more funds and in a regular way had been discussed many times in the Board, but no better plan decided upon. In 1894 President Taylor and Aid Sarah Eddington were traveling to Star Valley in company with Brothers George Goddard and George Reynolds of the Sunday School Board. Something was said by Brother Reynolds to Sister Taylor about the cost of her journey and who provided the means as well as the many other heavy expenses incident to her labor.

"Does not the Church help you at times, Sister Taylor, in these financial matters?"

"Never," she answered, "not to the extent of five cents! We've never asked the Church for anything except sympathy and counsel."

"Well, I am surprised," answered Brother Reynolds, "for I know that organizations of men must be helped occa-

sionally with their finances. I don't see how you women can get along, when as a rule you do not have the resources that men do."

"Ah! but women are always independent if they have half a chance!" she said.

"Well, how do you do to raise money? Do you tax each of your members fifty cents a year, as the Young Men's Association do?"

"No; the associations help us out whenever we ask them, and we do a great deal ourselves towards bearing our own expenses."

"It seems to me you should have a fund, Sister Taylor; and you could easily raise sufficient if a small sum were paid annually by each member."

"The Sunday Schools have an annual fee of five cents each, do they not?" asked Sister Taylor.

Brother Reynolds answered, "Yes; the children each give five cents, but that is too small a sum for young ladies to pay," he added. "They ought to be able to pay ten cents each at least. By doing without chewing gum for a month that could be managed easily."

Sister Taylor laughed and thanked Brother Reynolds for this kind interest and good advice.

The conversation was reported by Sister Taylor to the Board, and action was taken at the very next meeting, September 4th, 1894.

A suggestion was made at a subsequent meeting of stake and general officers that there should be established a dime fund, each member of the associations paying ten cents a year as her contribution towards the carrying forward of the Mutual Improvement work. As the season's work began in the early fall, it would be convenient to select a day in September for Annual Day. What day so appropriate and so choice as the 12th of September, which was the birthday of our

revered and never-to-be-forgotten president, Elmina S. Taylor? Every member of the Board caught up the idea with enthusiasm, and in spite of the protests of the president herself, the matter was carried through, and the 12th of September became the Annual Day. On this day the girls were instructed to arrange some festivities, to invite the parents and authorities of the ward, and to make the occasion one of good cheer. The dime was to be brought as an individual donation.

At first, the stakes retained one-fourth of the sum collected, but it was found that the whole sum was needed for general expenses. So, on motion of Zina Y. Card, president of the Y. L. M. I. A. of Alberta stake, at an officers' meeting held April 5th, 1897, it was decided to turn the entire sum over to the general fund. The stakes have various ways of raising funds for their own expenses, as before noted. Whatever is the way adopted, one thing may be confidently stated, none of them are ever in debt. That bugbear of civil and religious life, when administered by men, has never yet troubled these women's organizations.

It will be interesting to give a few statistics of the dime fund, both in expenditure and income. It will be understood that the term general expense covers such items as postage, stationery, office rent, roll books and the printing of circulars, etc. The National Council dues are the same each year.

FOR THE YEAR 1895.

Receipts:	
Dime Fund from 36 stakes	$465.95
Disbursements:	
General expense	47.65
Traveling expense	429.70
Clerical expense	1.00
Guide work	110.00
Dues National Council of Women of U. S.	33.35
Total	$621.70

FOR THE YEAR 1905.

Receipts:

Dime Fund from 56 stakes	$1,888.30

Disbursements:

General expense	$ 101.80
Guide expense	350.00
Traveling expense	888.90
Clerical expense	480.00
Dues National Council of Women of U. S.	33.32
Total	$1,844.02

The expenses of the year 1895, it will be observed, run far ahead of the income of the association. But there was the permanent fund to draw from at that time, and it was the first year of the collection of the new fund, so it was not expected that there would be sufficient then to cover the year's expenditures. This was also one of the years in which delegates were sent to the Triennial Council at Washington, and therefore an unusual amount of money was spent. The Triennials are held, as the name implies, once in three years. Only the bare traveling expenses of the two delegates are ever paid, all personal expenditures being at the individual's own responsibility. There was no office hire at this time. Later, in July, 1897, when the *Journal* office was opened in the Constitution building, it was decided that the General Board should pay half the office rent of these rooms, and the *Journal* the other half. Then came the necessity of hiring clerical work. Conferences increased; this portion of the work grew rapidly. As travel increased it required hours and days of the secretaries' time to buy tickets, look up routes, arrange details and keep the whole machinery of the constant traveling in motion; and the labor involved can never be understood nor appreciated by those who are not familiar with the details. The opening of an office also meant

the services of some one to answer calls and inquiries. For a few years, Miss Estelle Neff, who was the business agent of the *Journal*, attended to this work, as she was in the office necessarily but it at last became impracticable.

As the membership of the association increased, the correspondence multiplied. The meetings of the General Board



GENERAL BOARD ROOM, 1905.

were held monthly at first, then bi-monthly, and later weekly. The correspondence and the taking and recording of the weekly Board minutes, together with the conference minutes and the making of the yearly reports were too engrossing and heavy for one person to carry forward without taking all of her time. Accordingly, on October 9th, 1892, Miss Mae

Taylor was appointed corresponding secretary for the General Board. She was of great assistance in that position, being under the same roof as her mother. But the work still grew and even the two secretaries were unable to attend to the duties, in the intervals of their own work; for Miss Cannon was at that time a clerk in an office, and Miss Taylor was engaged as a teacher of physical culture. On the 11th of September, 1894, Miss Joan M. Campbell was appointed recording secretary, and she worked faithfully and well. Miss Mae Taylor married in 1900 and moved away; after which Miss Agnes Campbell was made assistant secretary. After the return of Mae Taylor Nystrom she was re-appointed corresponding secretary, but in 1904 that office was done away with and she became treasurer, continuing as such until the reorganization of the General Board in 1905, when Mrs. Alice K. Smith was appointed treasurer. Neither Sister Nystrom nor Sister Smith had had experience in bookkeeping, accordingly each, at the time of her appointment, took a thorough course in that study, the consequence being that their books are kept in the most up-to-date manner.

The stakes soon began to find the necessity of having funds to pay postage, traveling and other incidental expenses. For a while these needs were met by the one-fourth of the dime fund which was kept by the stake; but when this was all given to the General Board, it became necessary to provide for their own wants. Therefore, the stakes met the need first by holding fairs, bazaars or other public entertainments; later some of them decided to call upon the ward associations for a small yearly sum, to be devoted solely to the stake uses. So that the stakes began to make financial reports, which were also included in the big general report.

In no other feature of the M. I. work has there been greater advancement made than in the financial and statistical labors performed by the secretary of the organization.

Comparative statistics offer a simple and clear method of understanding the strides of progress made along financial lines. Let us glance then at the totals given in 1895, in 1905 and in 1909, staying at various points to particularize on special improvements:

ENROLLED:

In 1895, 14,884 members in 406 wards.
In 1905, 25,770 members in 581 wards.
In 1909, 26,364 members in 673 wards.

BOOKS IN LIBRARY.

In 1895, stake and ward..... 5,970
In 1905, in ward libraries, 12,646; in stake traveling libraries, 2,776.....Total, 15,422
In 1909, in ward libraries, 20,620; in stake traveling libraries, 4,001 .....Total, 24,621

AS TO WARD AND STAKE FINANCES:

Cash Disbursements:

In 1895, by wards and stakes (no separate report made)..... .. $6,216.81
In 1905, by wards, $10,274.56; by stakes, $4,572.57
In 1909, by wards, $16,948.93; by stakes, $4,574.45

Balance Cash on Hand:

At close of 1895, in wards and stakes....$ 3,669.71
At close of 1905, in wards, $5,492.84, in stakes,$10,795.07..... .....Total, $16,287.91
At close of 1909, in wards, $5,800.71, in stakes, $2,003.73.....Total, $ 7,804.44

The last printed reports (1909) are models of conciseness and compressed information. They do not ignore the quaint and invaluable statistics of the number of "testimonies borne" nor the bewildering figures representing the number of "home readings;" yet the labors of the various

ward, stake and general officers have been so systematized and tabulated that one sees at a glance how vast is the work accomplished by this army of eager, unpaid and loving "band of sisters." Briefly, there were in the year 1909, 673 ward associations, of which 654 reported. There were 26,364 regular members enrolled in these associations, with 1,454 transient members. There were 700 stake officers, and there was an average attendance at regular meetings of 13,423 members. The Mutuals were represented in the mission fields by 35 girls preaching the gospel of Jesus Christ. The temporary absence of members at colleges, visiting or at work at other places,totaled 1,731. These usually joined, as transient members, the ward associations where they found themselves. The statistics of ward officers' meetings held during the year totaled 5,716; conjoint meetings of officers, 3,155; of regular ward meetings there were 20,182, with 5,248 conjoint meetings, and 1,854 ward socials.

The visits made by all officers are carefully tabulated. The wards were visited 3,688 times by stake officers, and as a rule there were two officers on each visit. The wards reporting visits by members of the General Board were 108, but in reality there were many more, as some members of the General Board attend regularly in their own wards; while the stakes received 117 visits from members of the General Board.

Perhaps the most interesting statistics are those pertaining to the exercises performed in the associations—and at home. The theological study for 1909 took up the teachings of our Savior; and of these there were 4,659 lessons prepared and given by the senior members, and 3,619 by the junior girls. In the literary studies there were 3,976 exercises given in the senior department and 1,465 recitals by the junior girls. The literary department included "Walden," by Thoreau; "The Rivals," by Sheridan, etc.

Some extremely valuable lessons were given in the Home studies, and of these the senior girls prepared 1,604 lessons, with 1,522 exercises given on the same topics by the junior girls. There were 383 talks on "Human Culture" given by various speakers, and 38,841 "Testimonies Borne," and 12,305 musical selections were rendered in addition to the opening and closing congregational singing.

Some of the Y. L. M. I. A. have followed the custom of the Y. M. M. I. A. and adjourned for the summer months. This custom has been deprecated by our General Board and the girls are encouraged to hold summer sessions wherever possible. No lessons are prepared by the General Board for these summer meetings, and the stake and ward officers choose whatever topics seem best suited to their local conditions. It is reported that 370 associations continue during the summer, and in some of these the young men work conjointly with the young ladies.

The reading done by the Mutual girls at home is duly reported and chronicled. They read 714,489 chapters in fiction; 166,107 poems; 35,298 essays; 125,745 chapters of history; 2,037,847 chapters in the ancient and modern Scriptures; then there were 764,258 readings not classified but reported as miscellaneous. (This is a partial report only, as many acknowledge that they kept no record of this kind.) The details of local and stake financial conditions are also important: In 1909 the ward totals showed cash on hand at last report, January 1st, 1909, $6,242.54; cash received, $16,507.10, which makes a total of $22,749.64; cash disbursed, $16,948.93; balance on hand, December 31st, 1909, $5,800.71, making the same total. The stake treasuries reported cash on hand, January 1st, 1909, $2,357.85; cash received, $4,220.34; total, $6,578.19; cash disbursed, $4,574.46; balance on hand, December 31st, 1909, $2,003.73; same total. When we come to the stake statistics, we find there were 960 stake

board meetings held during the year 1909, with 446 conjoint stake board meetings held. Of conjoint M. I. A. conferences there were held 49, and 61 conventions. Then the young ladies held 34 separate, usually district, conferences. It has become an established custom to give the Sunday evening of the quarterly stake conferences into the hands of the M. I. A.; of these there were 209 meetings held during the past year.

The general expenses of the association furnish a clear picture of the careful manipulation of all funds committed in trust to the general officers. It should be stated that every detail of office expense, of traveling expenditures and of general disbursements is faithfully reported and as carefully recorded. We have space only for the totals, but invite inspection as to every item:

GENERAL BOARD REPORT.

Receipts: 1909.	
Interest	$ 186.78
Dime Fund from 61 stakes	2,199.38
Total	$2,386.16

Disbursements:	
Traveling expense	$1,028.48
Guide expense	212.10
Clerical expense	720.00
General expense	357.00
Dues National Council of Women of U. S.	33.33
Total	$2,350.91

In these reports the names and addresses of the entire stake boards are given, as well as of the executive officers and the *Journal* agent of each ward, thus furnishing a general roster of the stakes. The blanks on which these reports are

made were purchased for the first five years; after the Dime fund was well established, the general secretary suggested they be furnished to the wards free of charge. This was done. Then came the question of roll books. Each association was required to keep a roll of its members and to include in the general statistics the various points called for in the reports. At first these roll books were bought by each association at the book store at quite a high figure. The first reform was made when General Secretary Cannon was instructed to undertake the printing of these blanks and roll books, to furnish them to the associations at actual cost; but even that did not satisfy her. She next proposed, and the proposition carried, that they should be furnished free of cost, so that while the wards were assisting in the general expenses, the general fund was being returned to them in various ways. Another improvement made by Miss Cannon must be noted. Ward and stake boards were instructed to make duplicate reports, one to send to headquarters and one to file in their own archives. This they had rarely done. It was felt to be a disaster; for at times the stake and General boards were appealed to to fill up duplicate blanks, or to furnish items from various reports which had been sent to headquarters without retaining proper copies. With this in mind, in 1903 the general secretary prepared new roll books with pages in the back of the book, suitably ruled and lettered for the duplicate yearly reports. This addition has been found of great value and convenience. It will be necessary to state that the wards make annual reports to the stake secretary, who compiles them and sends her stake report once a year to the general secretary in Salt Lake City, in time to be compiled in the mammoth general report which is read in conjoint M. I. A. conference in June of each year.

The roll books and the treasurers' books of the local, stake and also the General Board are open for inspection to

any members. The future historian and student will find much food for sociological study, in the various carefully compiled statistics of a woman's social corporation. In all the years until September 1907, the secretary general labored without pay. There was considerable clerical work hired, but the actual labors of the secretary were as freely and as generously given as those of the other general officers. For five years the secretary, Miss Cannon, was editor of the *Journal*, and this heavy labor interfered seriously with her duties as secretary. After much deliberation, it was decided to release her from the editorship, and confine her labors to the secretaryship, which had come to assume such great proportions. Accordingly a modest salary was appropriated in 1907, and Miss Cannon devoted all her time to the splendid work she was now accomplishing as the secretary of the General Board.

The secretary and her assistants had always kept records of the regular board meetings, and the annual conference sessions. These records were now carefully copied on the typewriter on thin linen paper, neatly tabulated with the subjects considered in marginal references and bound in yearly books in fine leather, containing lettered inscriptions on the outside. She now perfected a unique and valuable contribution to the history of the society in the form of a record of current historical data. This consists of a series of scrap books into which are incorporated every conference program including programs of eastern conventions and councils, with which this association is affiliated; all newspaper clippings pertaining to the work of M. I. A. and also to the members of the General Board when associated with M. I. A. labors are here found tabulated and indexed.

Another most important financial labor of the Y. L. M. I. A. was the securing of means to erect a building of their

own, to be associated with the Relief Society and the Primary Association. A succinct recital of this collection and its final distribution, written by Miss Ann M. Cannon, was given in the April number of the *Journal*, 1910. We copy the article, in part, as it covers the history of the matter well and briefly:

In October, 1900, when President Lorenzo Snow promised the three women's organizations of the Church a building site opposite the east gate of the Salt Lake Temple, none were sanguine enough to even dream of such an edifice as the one which now graces the spot. President Snow stipulated that it must be a building worthy of the location, and some one added that it must cost at least twenty thousand



BISHOP'S BUILDING.

dollars. The women who were so bold as to think of raising that sum were looked at in open-eyed astonishment. Nevertheless, they went to work to draw plans and collect funds. The committee appointed by President Elmina S. Taylor of the Young Ladies' Mutual Improvement Association consisted of Counselor Maria Young Dougall, Adella W. Eardley and Minnie J. Snow.

It was decided to call upon each local organization to contribute to the fund. In addition, a committee, consisting of Sisters Elizabeth C. McCune, Minnie J. Snow, Augusta W. Grant, and Agnes S. Campbell, was appointed to make a canvass of the well-to-do women of Salt Lake City and vicinity, asking for their assistance to erect this "Woman's Building." The feeling with which they undertook the task can be understood from Sister McCune's answer, when put on the committee:

"Well, I'll go. But I'd rather carry mortar in a hod to build it."

Through the efforts of this committee, about two thousand dollars was collected. The contributions from the associations aggregated a little over five thousand.

After President Snow's death, on October 10th, 1901, came a period of inactivity in regard to the building, though his successor still held the promise in mind. The delay was due to the fact that the Church was then engaged in the erection of the Deseret News Building, and Deseret News Annex, which was an enormous undertaking in view of the then existing financial condition of the Church. As soon as possible the Presidency turned their attention toward the erection of this building. Early in 1907, the General Boards of Relief Society, Young Ladies' Mutual Improvement Association and Primary Association were consulted by the First Presidency, Presidents Joseph F. Smith, John R. Winder and Anthon H. Lund, in regard to erecting a building which should be a home for the Presiding Bishopric and for other Church officers as well. The advantage of this plan can readily be seen when one stops to think of the cost of maintaining such a place – heating, lighting, janitor and elevator service. The sisters consented and plans for the present

beautiful building were soon under way. It has proved very advantageous to be thus located.

The entire building is simple, yet elegant. It is as near fire-proof as a building of the kind can be made. The walls are not decorated, as yet, except for the wainscoting in light yellow tile effect. The wood-work is a dull golden-oak, and the floors are of maple, highly polished. The lower floor or basement consists of a series of vaults, entirely fire-proof, each organization located in the building having one or more according to its needs. The first or main floor has its entrance from Main street (No. 40 North). This is occupied by the Presiding Bishopric and Quorum of the Twelve. To the second, third, and fourth floors, access is gained from Temple avenue. The second is occupied—the north side by the General Board of Relief Society; the south by the First Council of Seventy, and Young Men's Mutual Improvement Association; the third—the north side, by the General Board of Primary Association; the south, by the Young Ladies' Mutual Improvement Association, and the Superintendencies of Religion Classes and Church Schools. The fourth floor consists of one large assembly or banquet room, and two small rooms, where refreshments may be served.

Never before have the general offices been sufficiently large for conveniently attending to the work. Heretofore the desk of the general secretary has been in the room where all Board and committee meetings were held. They being frequent, it was often necessary for her to suspend work or seek other quarters. Never before in the twenty years of the *Journal's* existence has the editor had a room of her own, where she could be free from interruption. For all of these conveniences the general officers are very thankful, and they appreciate highly the pleasure expressed by their girl members on finding the head offices so commodious and comfortable. As President Tingey says: "They belong to the girls. We are here today but someone else may be here tomorrow."

The reception room belongs conjointly to the Primary and Young Ladies. It is adjoined on the north by the Primary and on the south by the Young Ladies' General Board rooms, the three being connected by large doors, which may be thrown open to make one apartment. In our own room will be noticed


ASSEMBLY ROOM
RECEPTION ROOM
SECRETARY'S OFFICE
GENERAL BOARD ROOM

a life-size portrait of President Elmina S. Taylor. This is the work of Artist Lee Greene Richards, and is considered one of his best works. It is presented by the *Young Woman's Journal*, for which President Taylor expended so much of her slender supply of strength, and to which she gave so much of loving thought as well as encouragement to its struggling editors.

The pictures of the *Journal* departments are shown elsewhere.

Very recently, Miss Cannon has felt obliged to ask for a release as general secretary. The Board were exceedingly loath to lose her services, but were finally obliged to accede to her request. She was retained as an aid, however, Sister Tingey and her associates feeling it impossible to lose altogether the wise services of this young lady. Miss Joan M. Campbell, who has acted in an assisting capacity from time to time, was chosen in April, 1910, to fill the vacant place. She has proven herself in the past and today a careful, painstaking and faithful worker; therefore we may believe the good work so thoroughly and judiciously established by Miss Cannon will be carried forward with like success in the coming years.

The general summary of the finances of this prosperous organization permits the remark that much wisdom and a supreme degree of Divine Providence have enabled the general officers of the Young Ladies' Association to meet every requirement made of them. During the first years the expenses were small and met by private individuals; then a yearly due of one dollar was required of the stakes, and was afterwards raised to two; this soon proved inadequate, and a call was made for a considerable donation from each of the stakes to make a permanent fund. This was done, and put out at interest. Even this plan could not long be feasible, for the expenses of traveling, printing roll books, blanks, and circu-

lars, as well as the rent of an office, postage and stationery, demanded yearly and growing expenditure; accordingly, the Dime fund was established. The treasurer's account has been strictly kept, all moneys spent have been duly authorized, reports have been rendered yearly, and the whole business is in splendid condition. The financial status of the stakes can easily be said to be a repetition of the history of the General Board in such matters, and while each stake has different financial conditions and problems, yet the wise example and influence of Presidents Elmina S. Taylor and Martha H. Tingey have permeated to every remote corner of Mutual Improvement work and have made the Young Ladies' Associations a credit and an honor to themselves and to the womanhood of the world.

BIOGRAPHICAL.

ANN M. CANNON.

Born in the true and everlasting covenant, she is a type of the broad womanhood which the Gospel has made. The many-sided interests afforded a girl reared in a large Mormon family gave her the best chance to develop nobly. Love for a delicate mother, a father, and many brothers and sisters called forth in her youth the tender helpfulness to loved ones which is now the dominant note of her character. A ready power to feel the heart-ache of another and ease its pain has added to her own cares the burdens of many others, as well as their pleasures.

Sister Ann M. Cannon, daughter of Angus M. Cannon and Sarah Maria Mousley Cannon, was born in the Fifteenth ward, Salt Lake City, and began school work when but a child of four years. At thirteen, her brother, George M., commenced to give her a business training. It was exceedingly thorough and has been invaluable to her. She worked in his office Saturdays and holidays during her school



GENERAL SECRETARY ANN M. CANNON.

period, which ended at the early age of seventeen. Before this time she had attended the University of Utah four years, completing the normal course at sixteen, and taking additional studies in English, Latin, German, history, science and mathematics.

Sister Cannon has long been a worker in the Y. L. M. I. A. The first office she held was that of treasurer in a local association in the Fourteenth ward, Salt Lake City. Then she was made second counselor, and afterwards first counselor to President Agnes S. Campbell. She became the assistant secretary of the General Board Y. L. M. I. A. in April, 1891, and secretary in October of the same year, and from April 1892 to 1902, she performed the additional duties of the office of general treasurer. Her labors as general secretary continued till April 1, 1910, when, at her own request, as she wished to devote herself to the care of her parents in their declining years, she was released. At different times she has acted on various committees: Guide, Conference, Convention, and is at present on the History publishing committee. She has met the very exacting demands of these responsible positions with rare skill and intelligence. Other public positions she has held with honor. She acted on the board of directors of the Mutual Improvement Association League until it was placed under the direction of the Salt Lake stake, and is now a member of the board of control of the Deseret Gymnasium. She was deputy county recorder of Salt Lake county for five and a half years, resigning that position in July, 1902, to become chairman of the literary committee (editor) of the *Young Woman's Journal*. Her editorial work gives proof of a logical mind endowed with superior power of analysis. The literary style developed in this connection is one of sweetness and simplicity. Twice she has been a delegate to the triennial sessions of the National Council of Women at Washington, D. C. She will long be remembered in the Council for her work on the resolution committee when a question of vital importance to our people was won in the face of overwhelming opposition.

Travel, literary work and a successful public life have not weaned Miss Cannon from simple home pleasures. She showers her love on children, particularly on the dear little ones near of kin who are often with her. Her home is made

beautiful by many favorite flowers and a choice collection of books and pictures.

Years of executive work and heavy responsibility have developed her naturally clear intellect and sound judgment to a degree rarely found in one of her years. Though admired for her qualities of mind, it is her self-control, her sweet sympathy and womanliness which win the love and devotion of numerous friends. There is a quiet humor about her, too, which is to the nature of a winsome woman what the last touch is to the picture of a great artist.

CHAPTER VIII.

GUIDE WORK.

Early programs in the wards; in the various stakes.—A Guide outlining studies for all associations issued 1893.—Second Year's Guide.—The associations graded.—Theological studies; Ethical; Literary.—Classes for study of the Guide.

WITH the solid groundwork of faith and confidence under their feet, with all the possibilities of growth and progress, the officers and members of the Y. L. M. I. A. looked out upon the world twenty years ago with glowing eyes of hope and coming triumph. The history of what was done by the general officers for all the associations is true in many particulars of the officers of every stake board, and measurably true of the officers of every association. One might almost substitute other names and vary the circumstances, and there would be an account of each stake board's history in this narrative of the general work. The world looks upon our organization with wondering eyes; the hasty observer ascribes our solidarity to fear, ignorance, or coercion. The earnest student detects two important principles at the root of our social and religious life. The first is the foundation principle of true democracy; that of perfect liberty and equality in membership and office-holding. The maid-servant is as likely to achieve promotion in the Y. L. M. I. A. as is the mistress. It may be argued that such a condition is peculiar only to primitive surroundings and society, and will be swept away with the march of the higher civilization. The force of education and refinement, even though accompanied as it so often is with wealth and civil corruption, has had almost as much leavening power in Utah as in any other part of the United States; but there is one other principle of unity and power which even the skeptics

must admit has an unequaled force—that of deep religious faith. The scoffer may sneer, or the bigot may anathematize, but the uplifting and unifying influence of sincere religious conviction is the most potent factor in human life.

It is these two principles, social equality and a strong religious sense which have imparted and will continue to impart a vital strength to the "club" or organized movement among the Mormon women. Clubs or societies of women or men founded on one or the other of these principles, or upon the more ephemeral principles of reform or social amusement and culture, are too weak to long stand alone. They must have the principle of living growth within themselves, or time and changing circumstances will disintegrate and finally disrupt them. Duty is a hard master, an unwelcome one, but it is the judge that sits in the final court of appeals. One can do as one likes in social or civil life; but if religion says duty leads along a certain path, the conscientious soul will keep that path, no matter how dreary the prospect, nor how often one's companions may drop into the by-paths of pleasure.

This is the reason why there has been a constant stream of progress in every one of the women's organizations in the Church. The three-fold nature of woman, as of all human kind, has been recognized. What at first thought might appear to the Mormon women in the nature of a duty soon comes to be recognized as a pleasure; and the child, the girl and the woman find fruits meet for their plucking on every tree within the garden of truth.

Let us now take up the history and development of the detailed and programed work as it was introduced.

The associations, both local and stake, were in good working order in 1891. There were local associations in nearly every ward in the Church. A few of these were joined with the young men in conjoint associations; usually

for the benefit of the young men, as bishops and members were willing to concede. It was difficult at times to hold the young men together where the people were in scattered localities. The strength of numbers, as well as the attraction afforded by the presence of the girls, induced the presiding ward authorities to advise that the M. I. A. meetings be held conjointly, although the young women would rather have met alone. Not because of any antagonism felt for brothers or friends, but because of the difficulty officers met in drawing girls to the front to stand before the public eye when there were young men to do the work. This whole matter was a subject of serious concern to Sister Taylor. She felt deeply the force of the original instruction given by President Young; that the girls must be left to themselves, most of the time, for only when alone and unhampered by sex questions could either sex do its best work. This especially is true of girls, as all women know. This feeling may at times have made Sister Taylor seem somewhat narrow, but so wise was she in handling this delicate matter that none were antagonized or long offended.

For the first twenty years each association was more or less a law unto itself. The meeting was held at any hour in the afternoon or early evening that best suited the local convenience. The associations in the large towns usually met in the evening, to accommodate the girls going to school; or in the afternoon in the summer and in the evening in the winter. In the country they held sessions almost as a rule in the afternoon, unless they joined with the young men. Any day in the week was chosen except the Sabbath. The conjoint meetings were held in nearly every ward once a month but rarely then on the evening of the Sabbath.

The programs were still entirely individual affairs. In some wards, good program committees were chosen from year to year, and in nearly every ward there were excellent

manuscript papers prepared for the open monthly meeting. Readings, recitations and music, both instrumental and vocal, were a necessary part of the meeting's program. Lectures were not infrequent, but they were unrelated and often too general in scope and treatment to be of direct service. In some stakes an effort was made to unify the work done in the wards of the stake; for this purpose, bulletins were printed in which instructions were issued to the local associations.

It is right to mention in this connection the earnest labors of the Salt Lake stake board, and their ward officers. It would be natural that the central stake should be a pattern in all matters, and it really did lead the rest in energy and the sweet spirit of the Gospel. The Salt Lake stake board were fortunate in having at their head a woman who was so filled with the spirit of Mary of Bethany, that beloved friend of our Master, that her influence radiated into every corner of her district. Among the other stakes which were pre-eminent for good and original work should be mentioned Cache stake which was the first to outline a definite plan of work for its associations. It may also be stated that no stake surpassed Boxelder in the variety and scope of the labors performed; work was systematized, and plans were made and carried out with a swinging success that made Boxelder a model for all other stakes to follow. Here was published the first circular of instructions in the interest of the M. I. A. work. The Bear Lake stake was and is a strong financial organization. It is also remarkable for the union which exists among the stake officers. The Sanpete stake was likewise full of devoted zeal and interesting good works. The sweet spirit and earnest labors of Christine Willardson will ever be remembered in that stake. Indeed, each stake had some special feature to recommend it; and through them all ran the thread of spiritual unity and love which emanated from the Divine mother spirit operating through the grea

woman at the head of them all. Some details of the work done by the stakes will appear in our final chapters.

Music has always been a prominent feature of the programs. Glee clubs were numerous. But up to 1900 no concerted effort was made to unify or systematize the musical material in the Young Ladies' Associations. Now there are musical directors and organists in most of the stakes and wards as well as in the General Board; while the associations are rich in rare musical material. Some day this fallow waiting field will be entered and great results may be expected from such a work. Such an effort was once made by Elder Junius F. Wells among the young men in the form of a musical contest in Salt Lake City.

In 1892 there was projected a definite plan of work for the local associations which deserves special mention. It was suggested to the Board by Mrs. Susa Young Gates that a Guide should be prepared containing lessons for the use of these associations. This was in order to simplify and unify the work done. Many and prolonged were the meetings held by the Board in discussing this subject. Plans were submitted, subjects were presented and discussed, with fasting and prayer. At last, in June, 1892, at the meeting of the Board, it was decided that such a Guide should be presented, and the work was put in the hands of Sister Gates, who wrote most of the first two years' Guides, under the direction of the Board. Three courses of study were presented. The great object of the Guide, so we are told in the minutes, was to set the young ladies to thinking on definite topics. It did not assume to teach them very much about the subject in hand, but sought merely to awaken interest, and thus persuade the girls to love study for its own sake. The studies in each course were twelve for the year.

The first Guide was published in 1893 and was an instant and unqualified success; two years later a second one fol-

lowed, with more difficult lessons. The second one proved, indeed, beyond the scope of most of the associations, and experience proved the necessity for simple lessons on simple subjects. The Guide lessons have always carried forward one course in theology as the ground work. History, literature, physical culture, domestic science, physiology and ethics have up to the present time formed the other branches of study. Three subjects were usually presented for the yearly course. In all this formal lesson work, the officers of the associations have ever been urged not to neglect the more vital necessity of assisting the members to obtain for themselves a testimony of the Gospel. The unvarying policy of the Board is that the monthly testimony meeting should never be abolished nor interfered with for any reason whatsoever.

The First Year's Course of study contained four parts.

The First Part was as follows: A Roster of the Stake and General Officers; Greeting from the General Board; Instructions to Stake Officers; Care of Libraries; Books for Assistance in Study; Suggestions Regarding the Use of the Guide.

Second Part: *Theological Department.* Lesson 1—Faith and Repentance; 2—Baptism and the Holy Ghost; 3—Testimony of the Truth; 4 Healing of the Sick; 5—Church Organization; 6—Divine Authority in the Church; 7—The Atonement; 8—Second Coming of Christ—Millennium; 9—The Resurrection; 10—Salvation for the Dead—Temple Work; 11—Prayer; 12—The Articles of Faith.

Third Part: *Historical Department.* The History of Joseph Smith, the Prophet. 1—The Boyhood of the Prophet; 2—The Book of Mormon; 3—Organization of the Church; 4—The Land of Zion; 5—Mobs—Zion's Camp; 6—Kirtland —The British Mission; 7—Prosecutions and Persecutions; 8—Mobs and Murders; 9—Nauvoo, the Beautiful; 10—Clouds and Sunshine; 11—The Shadow of Death;12—TheMartyrdom.

FOURTH PART: *Human Physiology and Hygiene.* 1—The Study of the Human Body; 2—The Bony System; 3—Muscles and Muscular Exercises; 4—The Skin; 5—Appendages to the Skin—Hair, Nails and Teeth; 6—Digestion; 7—Food; 8—Blood and Circulation; 9—Respiration; 10—Ventilation; 11—The Nervous System and the Special Senses; 12—The Stimulant Appetite.

THE SECOND YEAR'S GUIDE was published in pamphlet form in May, 1896, and contained the same general instruction as did the first Guide. The Theological lessons were twelve in number and considered the genuineness of the New Testament from internal and external evidences, with an inquiry into the topography of the country and the ethnology of the Jews and their neighbors at the time of the Savior's advent, with other external features of such a study, preparatory to the historical sacred narratives which were to follow in due course. The studies in the Second Part of the Guide carried on the historical story of the settlement of Utah, reaching up to the death of President Brigham Young, with Whitney's History of Utah as the basis of study. Part Third of the Guide was devoted to a series of Home lessons. These were neither strictly ethical nor did they follow domestic science lines—although both of these fields were entered as may be seen by the following titles: System in the Home; Cleanliness; Clothing the Family; Flowers in the Home; Amusements in the Home; Social Duties; Sickness in the Home; Nursing; Food for Invalids; Emergencies. There was a Part Four in the Guide which contained twelve excellent lessons in Physical Exercises, prepared and specially illustrated by Prof. Maud May Babcock, who had at that time come to the West to take charge of physical education in the State University.

In 1903, in addition to the regular Guide, a Guide was issued for junior members with instructions to grade the

associations, thus promoting order and more rapid progress. The junior work was in part founded on previous lessons made very simple for young girls. Both religious and ethical subjects were considered. The grading of the Mutuals has since become general, though as a rule the same subjects are studied in each department.

The Book of Mormon was studied for two years, followed by the Doctrine and Covenants for the same length of time; in turn followed, in 1904, by the Life of Christ, two years being devoted to the study of His history and two to His teachings, followed again by one year on the Acts of the Apostles.

The original plan for the development of the Theological work as conceived years ago was to begin the study with the history of God's dealings with His children as recorded in the Old Testament, next in the Book of Mormon, and then in the New Testament; following this would come the consideration of the Apostasy from the primitive Church, and then the Restoration of the Gospel. This has been practically followed this year, 1909, completing the study of the Apostasy, while for the year 1910 the Guide lessons will be devoted to the Restoration of the Gospel. Thus the study of theology follows a natural historical course, and the mind is aided to grasp its significance by the threads of history along which it is strung. The ancient records deal with the preparation for the advent of the Savior, the modern ones have to do with His message to the boy Prophet of the nineteenth century.

The studies in Ethics covered such subjects as pertain to the social and domestic life of girls, for instance, the following: Rights of Family Members; Honesty in Small Things; Truth-telling; Self-control; Loving and Serving; Visitors in the Home; Social Observances; Street Deportment; Conduct in Places of Worship; Selfishness; Happiness; Modesty; Wickedness.

It must be remembered that the membership changes often, the junior ranks being filled by girls of fourteen who come from the Primary Association each year. A repetition of subjects on foundation principles is therefore necessary about every four years.

The course in Literature began in the autumn of 1903. It commenced with literature 3000 years B. C., and has continued to the present day, covering the most important of the world's classics. While dealing with ancient literature the aim was to publish sufficient information in the *Journal* so that it would not be necessary for the girls to purchase all the books considered. The beginning was somewhat difficult on account of the peculiar names and their unfamiliarity; but before long the girls were thoroughly interested and have so continued. The influence this course has had upon the reading of the members is wonderful, the call for high class literature being so great that many book dealers have been led to comment upon it.

Looking backward twenty years to the beginning of our Guide work, it is appalling in the light of more modern pedagogical studies to see the number and prodigious variety of subjects attacked by these primary Guides. Such however is the history of education and progress everywhere and every time. To begin with the study of the earth and narrow down to a prolonged consideration of one flower growing upon its broad face is the method pursued in all nations and at all times. What brain-racking work those first Guides must have proved for author, teacher and girl student! It is said we do better now-a-days. The first two Guides were prepared as separate pamphlets, and sold for ten cents each. When in 1897 it was decided to publish the Guide lessons in the *Journal*, it proved so successful and desirable that the plan has ever since been followed.

The systematic work provided for the local associations

by the Guide was heartily appreciated by those most concerned. To be sure, everybody was set to work, the officers most of all. While the new method took some of the heavy responsibility off the over-worked shoulders of the officers, it made great demands of them in another direction. These girls were made of the wrong kind of stuff, however, to quail or give up at the sight of obstacles. With a determined grasp, the lessons in history, in theology and in physiology were attacked with vigor. What had heretofore existed in the minds of most of our girls as a few unrelated facts in history, and as a vague understanding of the principles of the Gospel of Jesus Christ, now began to assume definite proportions, and to fall into proper relation and harmony. When the girls undertook to teach the lessons in the Guide to each other, whether in the form of lecturing, giving the lessons, or simply in imparting bits of information in the shape of answers to questions, their work became as play, and they were at once aroused and interested. What the literary club did for the woman of the world, was accomplished through the M. I. A. for the simple-hearted Mormon girl.

There was one consequence of this new movement, in some instances to be deplored: those sisters, standing at the head of local or stake organizations, whose lives had been spent mostly in a hand-to-hand struggle with pioneer conditions, and whose education was circumscribed principally by the three R's, felt a lack of qualification for this sudden educational change. In some instances, the disposition and character of the presiding officer was sufficiently pliable to adapt itself to these new conditions, or the mind was of that keen caliber that grasped eagerly the opportunity for self-education, and the student-officer managed thus to keep just one step in advance of her student-members. But in every instance, the General Board was loath to see the older girls

and young women who were so full of spiritual qualifications step aside because of lack of the higher education. However, we may congratulate ourselves that the resignations were not frequent, and in any case the good work went steadily onward.

With a commendable desire to give practical assistance to the women concerned, the principal of the Brigham Young University in Provo, Benjamin Cluff, offered, in 1893, to establish in that school a course in the study of the Guide. Other studies were recommended and provided in this brief six weeks' winter course, and it was suggested that the General Board should use their influence in arranging for the presence of at least one representative from every ward in the Church. This generous offer was gladly accepted, as it involved no expense to the general society and exacted but a very moderate fee from the intended beneficiaries. A great many young women took advantage of the opportunity, and even those who had received no higher education found their work so simplified for them by the devoted teachers of this first and best of all Church schools, that they soon became qualified to return to their homes, prepared to begin life from a new starting point.

The work begun in this school spread rapidly, and, in a short time, the three principal Church schools, the Brigham Young Academy at Provo, the Brigham Young College at Logan, and the Latter-day Saints University in Salt Lake City, had excellent brief courses in the Young Women's Guide and the Young Men's Manual. Moreover, the same labor was projected and carried forward in a private way in Salt Lake City. Mrs. Minnie J. Snow and Mrs. May Booth Talmage were the directors and Mrs. Emma Goddard was secretary of a M. I. model Guide class. There were also various classes formed in different stakes, and for a number of years this work was thus promoted. Finally, the workers

and the work became adjusted to each other, and the plan was adopted of using part of the time of the monthly stake board meetings, when the officers all came together, in preparatory work in the Guide lessons. This system is in operation today, in most of the stakes. The lesson is put into the hands of a class leader, and, either by general assignment or by individual preparation, the lesson is given to the assembled officers. By keeping ahead of the local ward work one month, each officer is able to assist in the lesson when it is given in her own ward, and all the officers are thus properly prepared, not leaving the work to rest wholly upon the class leader, with the assistance, perhaps, of the president of the ward association. It will be understood that this increase in work demanded more systematic method in the carrying on of the Mutual Improvement labor in stake and ward boards. Heretofore, the stake boards had met merely to listen to the giving of reports and to give encouragement to officers with some general consideration of conditions.

The monthly stake board meeting became a fixed institution with the introduction of class work, and nothing except a death or marriage in the family kept the girl officer away from her monthly duties. It might be that she lived twenty miles from the town where the meeting was held, but twenty blocks or twenty miles, it made little difference. There was the team in the barn, the carriage or buggy in the same place; while the other officers in her town, or along the route, would be glad to fill up the capacious seats; and she herself knew how to throw a harness on to a willing horse. So away she went for the board meeting to get her particular taste of the culture of the ages. Is it any wonder that one finds so many capable, self-reliant girls in our Church?

It is possible to picture to the mind through the headings of the various studies given during that decade of rapid growth, something of the tremendous force for good exercised

by the M. I. Associations. When one considers the value and importance of the study of true religion, of ethics, music, and the best in literature, treated simply and vividly, taught by loving and eager hearts, to other loving and receptive hearts, the picture is most inspiring. Forty thousand girls in these western states and territories, studying about Loving and Serving, Gratitude, Reverence, with the studious yet intimate lessons on the life and character of the Savior, together with brief but fascinating glimpses at the literary giants of old and modern times, Shakespeare, Goethe, Dante, Milton, Longfellow, Emerson, Carlyle—these subjects all are goodly company for a girl's mind and dreams. No one may measure, in words at least, the value of such labors. It is only when the mind is lighted by a flash of inspiration that the immensity of the vision is comprehended; the girls, the future mothers, weaving week by week strands of ethical uprightness with the beauties of literature or some practical knowledge into a web of pure religion—the garment of the soul to be folded about their lives for here and hereafter.

BIOGRAPHICAL.

MINNIE J. SNOW.

The parents of Mrs. Minnie Jensen Snow were among the first converts to the Mormon faith in the beautiful land of Denmark. They were well acquainted with Apostle Erastus Snow, and their spacious home was ever open for the new missionaries of a strange religion. They were well-to-do people, and of strong personalities, both of them, with that indomitable will and that firm integrity which insure results after conviction. So, when in 1853 they could not dispose of their property on leaving for Utah, they both simply stepped out of the house and closed the doors forever behind them.

Of such mold was their daughter Minnie. There was about Sister Snow an exquisite refinement of speech and manner that convinced those who knew her that she had generations of cultured ancestors behind her. She was as firm as the everlasting hills, but as gentle and serene in manner as are the velvet-clad valleys between those hills. She re-



MINNIE J. SNOW.

minded one of the old simile: "the iron hand in the velvet glove." She was born on the 10th of October, 1854, in Brigham City, five days after the arrival of her parents from their home in the old country. She was a student from childhood. She loved books, music, languages, and was a born

leader among her sex. She might lack some of the tender qualities of perfect sympathy, if she had a certain point to gain—but she secured her point by skilful maneuvering, never by tactless noise or loud assertiveness. She was the slow-moving river that gently, but firmly, makes its channel through all movable soils; but when it encounters a boulder, runs peacefully around it, with scarcely a ripple of protest, and comes out on the other side, still relentless and powerful in its onward progress.

Sister Minnie was early at work among her fellows. When only fourteen years of age she came to Salt Lake City, and studied music while living under the roof of President Daniel H. Wells. Here, too, she took up some work in English and history. In 1875, on the organization of the Retrenchment Society in Brigham City, she was chosen to act as president of the ward association. She filled her office with such signal success that when the stake was organized in its entirety on the 31st of July, 1879, and the Retrenchment Society was merged into the Y. L. M. I. A., she was chosen to act as the president of the stake in that association. This position was retained till September, 1894, nearly twenty years, or until after her removal to Salt Lake City. It must be said that the Boxelder stake Y. L. M. I. A. was the peer of any stake in Zion. It led in many particulars: programs, bulletins, regular work, systematic visiting among the associations, with rousing conferences—these were a few of the superior points manifested under the administration of Sister Minnie J. Snow. She had also a very keen appreciation of the value of spiritual conversion, and of the need of feeding the spirit after conversion with food suitable for its development, as distinguished from that mental stimulus which comes from the study of normal facts and historic data. The spiritual feasts which were enjoyed in her home at the Young Ladies' conferences will never fade from the memory of those who were privileged to attend them. Nor was she behind in the mental preparation of herself or her officers for the exactions of their offices. She had the happy gift of rousing all with whom she came in contact to do their best; and she certainly led them all in that particular. Upon her release she was showered with the gifts and blessings of her associates.

While only a child in years, but seventeen, she was united in the celestial order of marriage to one of the noblest and greatest men of this generation—President Lorenzo Snow. She was forty years his junior, but so quick was her mental caliber, so acute her adaptation, and so perfect was the manhood, so youthful the innocent purity of President Snow, that these two became close and sympathetic companions. Five children were the result of this union, four of whom have survived their parents. Mrs. Mabelle Snow Cole, a young matron of Logan, Le Roi C. Snow, a member of the General Board of the Y. M. M. I. A., and Lorenzo Snow, with a charming young daughter, Lucile, make up a family of exceptional members. The home life of Sister Snow was exemplary in the extreme. She was the soul of neatness and order; no unclean thing could dwell long in her presence. She had also the gift of so imparting of her best self to her children, when she was with them, that they never felt defrauded through her necessarily frequent absences.

When the Salt Lake Temple was opened, and President Lorenzo Snow was called to preside there, Sister Snow came to make a home for her husband in Salt Lake City. She had been chosen in October, 1892, to act on the General Board of the Y. L. M. I. A., and it was there that she proved her fitness for any position. She measured up well with all her associates. She was also made second counselor to Sister Zina D. Young in the onerous duties of presiding over women's work in the Salt Lake Temple in 1893, and for some years acted as organist in that sacred edifice. With it all she carried on with vigor her duties in the General Board, acting upon various committees,and always giving satisfaction in her labors. She was for a long time chairman of the Guide committee, and assisted to prepare a Junior Guide during that time. Three times she was sent as delegate to the National Council of Women, twice in Washington and once in Toledo. She made an excellent impression wherever she went; Mrs. May Wright Sewell once compared her to a clear-cut cameo for beauty of spirit and clarity of speech. She was a life-patron of the Council, and was active on several of the local Council committees, especially that of Peace and Arbitration.

In 1901 President Lorenzo Snow was suddenly stricken with death; and what his loss meant to her in every way

none may ever measure. She was too proud to show, too reserved to tell, all that lay like lead in her bosom. If she had failed in any part, it was not due to lack of vision, but from anxiety to accomplish what she esteemed would be of utmost good to her nearest and dearest; and with that gentle pride which could smile when death stood over her, she took up the shattered remains of her life. Very soon after, she too, looked into the face of the Avenger, and still she smiled and wept not. "Try me, O Lord," she had exclaimed in a spiritual meeting just before her husband's death—"and see if there is any fault within me." Ah, weak humanity, how little we realize the force of mere words! At that moment, she was hiding her death warrant beneath her heart, yet even she was not yet aware. In life she had not been separated from her companion, and in death they were soon to be united.

No martyr ever fought a more valiant, brave and smiling warfare than was waged by this meek soldier of Christ for seven long years. She was afflicted with a cancerous growth in her eye; and she saw her life close slowly round her with its winding sheet of relentless doom; but she cast over that pallid surface the flowers of her courage and her infinite patience, until they who saw her wept at her fortitude and wondered as they gazed on her placid features. If there were spots of human weakness, strains of human frailty, in the complex character of Sister Minnie J. Snow, the slow fires of death burned out that stain and left her soul renewed and purified as the spirit took its flight. So may she rest! She died January 2nd, 1908, surrounded by her adoring family and mourned by all who knew her.

MAY BOOTH TALMAGE.

Alpine, nestling in the encircling arm of the mighty Wasatch, is the birthplace of our sister Mrs. May Booth Talmage. There she was born September 29, 1868.

Her infancy and youth were spent amid scenes of inspiring grandeur and ennobling peace—devoted to wholesome work and helpful play incident to a country life, her environment beautified by the towering peaks and granite crags of the everlasting hills. The quiet of home retirement and the

music of mountain solitude were potent factors of her childhood, and their influence has helped to make lovable and useful the succeeding period of womanhood. She has had the advantage of close association with the leaders of religious, educational and social life in Utah. These varied experiences have prepared her to appreciate the diversity of needs among our Mutual Improvement girls. While she was yet a child, a patriarch in the Church foretold her work as a leader among women, though at that time her quiet girlhood nature gave small promise of fulfillment. When she received her infant blessing the bishop declared that she belonged to the Church as a tithe, she being the tenth child of the family. She has carried out this thought in spirit for she has ever been earnestly devoted to Church work.



MAY BOOTH TALMAGE.

At sixteen Miss Booth entered the Brigham Young Academy, now the Brigham Young University. Subsequently she assumed the responsibility of school teaching. After a short period she bade adieu to the schoolroom to become the honored wife of one of her former professors. Her husband, Dr. James E. Talmage, is recognized as one of

the leading writers and educators of Utah. Seven bright children have brought joy to this united household, though one of them returned to the Father in infancy. These children are being reared in a home atmosphere which the parents have made beautiful by deep, unselfish love, superior learning and daily worship of God.

Mrs. Talmage's public work has been wide and varied. She rendered efficient service on the executive board of the Territorial Woman's Suffrage Association in the successful effort to secure the boon of equal suffrage. She was also vice-president of the first Free Kindergarten Association established in Utah. For five years Mrs. Talmage worked with the children as president of a local Primary Association. Her talents were given wider scope for development when she was chosen by President Elmina S. Taylor, October, 1892, to act as aid on the General Board of the Y. L. M. I. A. She is an efficient worker in many directions, having for years been chairman of such important standing committees as the *Journal* committee and the Guide committee. Her marked literary ability was given splendid opportunities for exercise while she edited the *Young Woman's Journal* during a period of nineteen months.

Mrs. Talmage has had practical experience in the national affairs of women. In Chicago in 1893 she prepared and read a paper at the World's Congress of Women, and in 1906 she was sent to Toledo, Ohio, to attend the Triennial of the National Council of Women.

A leading trait of Mrs. Talmage's character is an earnest desire to do all that she can to benefit and bless her friends, and to uplift her fellows. A sweet refinement and a love for the beautiful in art and nature are characteristics ever prominent, and in her every day life she expresses the high ideals that belong to one who is earnest and conscientious.

JOAN M. CAMPBELL.

The father of the Campbell girls, Robert L. Campbell, was one of Utah's pioneers, in more ways than one. He came here in 1847 and endured all the privations and hardships in-

cident to the early days; but he brought with him his fine clerical training and acute intellect. Elder Campbell was given various positions of trust, especially where scholarship and clerical skill were required. He became one of the superintendents of public instruction, and was in the Historian's office



JOAN M. CAMPBELL.

for twenty years. While his eldest daughter, Joan, the subject of this sketch, was still very young, he took her into that office, and initiated her into his own profession. He died when Joan was but sixteen years of age, and she must then needs turn her attention to helping in the support of the sixteen children left behind. She kept her post in the Histori-

an's office for ten years, earning a good wage, which went to pay home expenses. She labored while in that office under the direction of President George A. Smith, Apostle Orson Pratt, and Elder John Jaques. From here she went to Z. C. M. I. as cashier, and remained in this institution for a number of years.

In 1894, she was called by Sister Taylor to act as recording secretary and aid in the General Board. The former position she held for five years, in which time she never missed a meeting of the Board. It was then decided to do away with that office, but she still held the position of aid, till April, 1910, when she became general secretary. She was placed in the position of secretary in the Fourteenth ward Relief Society, to hold the office made vacant by the resignation of President Elmina S. Taylor, who had kept up those local duties for so many years. Sister Campbell held that office and filled it with signal ability until her removal from the ward in 1908. She acted as counselor in the Fourteenth ward Y. L. M. I. A. for a number of years, and has long labored in the Sunday Schools and Primary Association as a teacher.

The life of Joan Campbell has been singularly clean and pure, while the sweet simplicity of her soul has carried her into many homes and many hearts, where a more aggressive spirit would be shut out. If one were asked to name the most striking trait of her well-balanced character, he would at once say, integrity,—honor, faithfulness, purity, these are the elements which make up that word, integrity. She has commanded respect wherever she has been placed. While a mere girl, she was made engrossing clerk in the legislature; and while holding that position, she was nominated as a notary public, the first woman in the Territory to be so honored. Her appointment did not receive the governor's sanction, as she was under age; but he hastened to explain that this was the only bar to her appointment, for she had gained his, as well as every legislator's, respect and admiration. Joan is a quiet-spoken girl, and her reserved manner might not always be understood; but when she rises to speak to the girls in the Mutuals, she has such a fund of good counsel and sensible advice that she wins her audience to her in no time. She travels extensively in the interests of the association.

CHAPTER IX.

IN THE NATIONAL COUNCIL OF WOMEN.

Inception of the National and International Councils.—The Y. L. M. I. A. affiliated.—World's Congress of Representative Women.—Triennial and Executive Sessions.—A memorable triennial.—International Council Sessions.—Distinguished visitors entertained.

THE movement for a larger life and for a wider development began with the women of the Latter-day Saints in 1842, when the Relief Society was organized in Nauvoo. Six years later the same spirit began to manifest itself among the women of the world. In July, 1848, the first Women's Rights convention was held at Seneca Falls, only a few miles from where the Church of Jesus Christ of Latter-day Saints was organized in 1830. Elizabeth Cady Stanton, Lucretia Mott, Lucy Stone and other prominent women led out in this gigantic movement. In 1850, the ranks of the reformers were re-enforced by the greatest of all great American women, Susan B. Anthony. Miss Anthony was a Quaker, and at that time a youthful school teacher. She was the most single-minded in her unselfish devotion to her ideal of any woman who has made history in the United States.

In the spring of 1883, a party of distinguished English and American women, among whom were Miss Anthony and Mrs. Elizabeth Cady Stanton, decided among themselves, while at a reception given to the American ladies in Liverpool, to call an international council of women, preparatory to forming an International Suffrage Association. It was later decided to call this council of women in America and to hold it on the fortieth anniversary of the first Suffrage convention held at Seneca Falls. Accordingly, extensive preparations were made for this event, the burden of the

work being borne by Miss Anthony, Mrs. May Wright Sewall and Miss Rachel Foster. The sessions were to continue eight days, beginning with March 25, 1888. Washington was chosen as the place of meeting, because the Suffrage conventions were held there yearly, and because this city, being the center of the law-making forces of the nation, must hold within itself some measure of the heart and the center of things spiritual, as well as temporal, for our government.

This convention, the first of the kind ever held in the world so far as history records, was worthy of itself and the occasion. Women, the brightest and best known, came from every civilized nation, and a few from the nations we are pleased to call heathen. The programs covered topics on education, philanthropy, temperance, industries, professions, legal conditions, political conditions, and moral education. To these were added the discussions and decisions of the organization of permanent National Councils of Women, and an International one to be composed of the various National Councils. This latter idea was born in the brilliant mind of Mrs. May Wright Sewall, but it was warmly supported by Miss Anthony, and became the active purpose of all present.

The women were greeted by the fore-gathered intellects at the seat of government with some respect, some merriment, and a great deal of social recognition. The social attention was a farther-reaching help than was, or is ever, realized. Receptions were tendered the women at two of the most palatial and aristocratic of the senatorial mansions, while President Cleveland himself, assisted by his charming wife, opened the White House to welcome this unusual assemblage of ladies.

There is a happy significance in the fact that, in common with other organized bodies of women in the country, the three organizations of women in the Mormon Church

were invited to send representatives, and all three accepted the invitation. The Relief Society was represented by Mrs. Emily S. Richards, the Y. L. M. I. A. by Mrs. Luella C. Young, and the Primary by Mrs. Janet Young Easton. The Relief Society and the Young Ladies' Mutual Improvement Association joined the National Council of the United States, which was organized at this convention.

The purpose in the National Council is set forth in the preamble to its constitution in the following words:

We, women of the United States, sincerely believing that the best good of our homes and nation will be advanced by our own greater unity of thought, sympathy and purpose, and that an organized movement of women will best conserve the highest good of the family and the state, do hereby unite ourselves in a confederation of workers, committed to the overthrow of all forms of ignorance and injustice, and to the application of the Golden Rule to society, custom and law.

Its ethical breadth and scope are indicated in the following liberal terms:

This Council is organized in the interest of no one propaganda, and has no power over the organizations which constitute it, beyond that of suggestion and sympathy; therefore, no organization voting to enter this Council shall thereby render itself liable to be interfered with in respect to its complete organic unity, independence, or methods of work, or be committed to any principle or method of any other organization or to any act or utterance of the Council itself beyond compliance with the terms of this constitution.

As to the detail of membership within the Council, the following clause will be explanatory:

Section 1. Any organization of women, the nature of whose work is satisfactory to the executive committee, either as to its undoubtedly national character or national value, may become a member of this Council by its own vote and by the triennial payment of one hundred dollars into the

treasury of the National Council not later than three months prior to its triennial meetings.

The Council decided to hold its great public conventions once in three years; yet, since the organization, executive sessions with public exercises are held yearly. The triennials are held in Washington, but the executive sessions are held in various parts of the United States. The offices are triennial in their nature, and are similar to those of other governing bodies.

At this time also was organized an International Council of Women, to be composed of national councils. Its purposes and aims were similar to the national councils, and its scope was bounded only by the compass of the earth on which we live.

One of the first representatives sent from the Y. L. M. I. A. was Mrs. Carrie S. Thomas of Salt Lake City, who was appointed as delegate to the triennial session of the National Council of Women at Washington, held February, 1891. She went paying her own expenses. In her report of her visit in February of that year, she expressed herself as being confident that the Board made no mistake in sending a representative to that convention. She said she was very well received, and she was sure of good results to our women from being represented there.

In 1893, the United States of America joined in celebrating the discovery of the continent through a gigantic World's Fair at Chicago. In connection with this Fair, a series of congresses were held, occupying every week of the time from the beginning to the close. Most of the topics in these meetings were of that common human interest which included men and women in the ranks of speakers and listeners. Some few were exclusively devoted to the interest and elucidation of men's topics – if there can be such an anomaly. During one week, there was a series of meetings devoted to those

matters belonging alone to women's interests—if again there is such a thing as an interest belonging solely to either sex.

However, under the auspices of Mr. C. C. Bonny, who was president of the Congress Auxiliary, but more particularly under the leadership of Mrs. Bertha Honore Palmer, the distinguished president of the Board of Lady Managers, an executive committee of women was formed, consisting of Mrs. May Wright Sewall, chairman, and Miss Rachel Foster, secretary, to arrange the details and to carry forward the work of calling a World's Congress of Women. That it was most successfully done was attested by the brilliant results of the Congress.

On May 15th, 1893, there opened the largest and most popular of the congresses which extended through the six months of the Fair. Twenty-seven countries were represented and one hundred and twenty-six organizations sent five hundred and twenty-eight delegates. During the week eighty-one meetings were held in the different rooms of the Art Palace. There were from seven to eighteen meetings in simultaneous progress each day, and according to official estimate, the total attendance exceeded one hundred and fifty thousand persons.

The two women's organizations of Utah were invited to occupy a day each, in presenting their work; but it was felt that one day would be sufficient, to be divided between the two societies. The Relief Society occupied the afternoon, while the Y. L. M. I. A. was represented in the evening. Mrs. Zina D. Young presided at the afternoon service, and her sweet spirit of charity and peace pervaded the whole atmosphere. The speakers of the afternoon were Mrs. Jane S. Richards, Mrs. M. I. Horne, Mrs. R. E. Little, Mrs. E. B. Wells, Dr. Mattie Hughes Cannon and Mrs. Electa Bullock. At the close of the program, Mrs. Elizabeth Lisle Saxon, a well known woman of the South who had visited Utah,

came to the stand and paid a glowing tribute to our Utah women. In the evening, Mrs. Elmina S. Taylor had charge of the service and she presided with queenly dignity. The program of that historic session was as follows;

WORLD'S CONGRESS OF REPRESENTATIVE WOMEN

Under the auspices of the Woman's Branch of the World's Congress Auxiliary, World's Columbian Exposition. Mrs. Potter Palmer, president; Mrs. Charles Henrotin, vice-president. Memorial Art Palace, May 15 to 21, inclusive, 1893.

DEPARTMENT CONGRESS

Of the Young Ladies' National Mutual Improvement Association. Improvement our motto, Perfection our aim. Headquarters, Salt Lake City, Utah. Department Hall number seven, of the Memorial Art Palace, Michigan Avenue, facing Adams street, near the center of Chicago, Friday, May 19, 1893. Evening session, 7:45 o'clock. Officers: Elmina S. Taylor, president; Maria Y. Dougall, first vice-president; Martha H. Tingey, second vice-president; Ann M. Cannon, secretary and treasurer; Mae Taylor, corresponding secretary.

PROGRAM OF EXERCISES.

Music, Voluntary . . Miss Kate Romney
Congregational Hymn . My Country, 'Tis of Thee
Invocation . . . . Mrs. Adella Eardley
Quartet, (Ladies' Voices) { Mrs. May Talmage, Miss Mary Romney, Mrs. Minnie J. Snow, Miss May Preston }
Introductory Remarks . Pres. Elmina S. Taylor
Address, "Literature and Art" . Mrs. May Talmage
Recitation, "The Ultimatum of Human Life" . . . . . Miss Laura Hyde
Address, "Legal and Political Status of Utah Women" . . . . . Mrs. Emily S. Richards
Address, "Motherhood" . Mrs. Martha H. Tingey
Soprano solo . . . Miss Mary Romney

Y. L. M. I. A. Report .	Mrs. Maria Y. Dougall
Address, "Our Girls" . .	Mrs. Minnie J. Snow
Address, "Education of Women"	Miss Julia Farnsworth
Benediction	
Voluntary . . .	Miss Kate Romney

Mrs. Isabella Beecher Hooker came to this session, and gave a ringing talk of encouragement to these Western women.

From the first the Utah women have enjoyed an excellent reputation in the Council for their thorough business methods. The Relief Society and the Young Ladies' Mutual Improvement Associations have not only promptly paid their dues, and other solicited contributions, but they have also sent to the various sessions each year two or more representatives. Certainly this has not been done with idle or sinister motives. An honest desire to meet and dispel the prejudices of the women of the world has been one of the motives of the Mormon women. There has been no effort made to proselyte in the Council for that is contrary to the Council's idea; but a frank opportunity to know what manner of women the Mormon women are has been offered during these congresses.

There have been some splendid historical executive meetings held since the World's Fair in Chicago, at Atlanta at Minneapolis, at Omaha, at Indianapolis, at New Orleans at Toledo, and at Portland, with of course, the regular Triennials held in Washington.

One of the most interesting Council sessions was that held in Washington, in 1899. This Triennial was attended by Mrs. Martha Horne Tingey and Mrs. Minnie J. Snow as the representatives of the Y. L. M. I. A., Mrs. E. B. Wells and Mrs. Zina Y. Card represented the Relief Society; while Mrs. Susa Young Gates went as an officer of the Council itself, being acting press chairman of the National Council.

Mrs. Lucy B. Young was there as a patron of the Council; and Miss Ann M. Cannon was a member of the committee on resolutions. There were with the party Mrs. Lulu Greene Richards and Miss Mabelle Snow, who accompanied her mother, and a young Hawaiian girl, Hanna Kaaepa, who went to speak in the Council at the invitation of Mrs. May Wright Sewall. This young native was entertained by the Hawaiian queen, Lilioukalani, who was living in Washington at the time, and who gave a dinner to Miss Anthony, Mrs. Sewall, Mrs. E. B. Wells, Mrs. Lucy B. Young and Mrs. Susa Young Gates. Miss Hanna Kaaepa made a good impression, speaking in native and wearing with dignity the modified costume of her people, decked with leis and shells.

The fiercest blizzard almost of the century struck Washington during the week of the Council, February 11th to 20th. Its equal has rarely been seen, even in the West. During this season also occurred one of the hardest fought mental battles ever experienced in Council history. The struggle was occasioned by the introduction of a resolution aimed directly at the unseating of Brigham H. Roberts, who was then seeking his place in Congress The Mormon women present were, most of them, Republican in politics, and all of them were strong suffragists. For these reasons they were political opponents of Mr. Roberts; but he had been legally elected to the position and they felt that a resolution striking personally at a man because he held to a form of marriage understood by him as a religious sacrament, was in the nature of a public insult offered the people of Utah. Accordingly, they one and all opposed the resolution.

The resolution committee struggled with the question for one week, and finally, when it came before the Council proper, the majority report read as follows:

Whereas, The National Council of Women of the United States stands for the highest ideals of domestic and civic

virtue, as well as for the observance of law in all its departments, both state and national; therefore,

Resolved, That no person should be allowed to hold a place in any law-making body of the nation who is not a law-abiding citizen.

The minority report read:

Whereas, The passage of the Edmunds bill (so-called) established the law of monogamic marriage as binding upon all citizens of the United States; therefore,

Resolved, That no person shall be allowed to hold a place in a law-making body of the nation who is not in this, and in all other matters, a law-abiding citizen.

This was felt to be a crucial moment in the history of the Council itself; for, if it began a work of discrimination and arbitration on political as well as religious beliefs, the future was sure to see its overthrow. And so the battle was fierce, and the whole Council took sides vigorously.

It would be impossible in the limits of this book to give the details of that interesting last day. But the Utah women pleaded their cause with power and humility. Miss Anthony, as always, stood squarely on her great platform, "equal rights to all, special privileges to none." Mrs. Judith Ellen Foster, Miss Sadie American, Rev. Anna Garlin Spencer, Mrs. Ida M. Weaver of Idaho, and Mrs. Mary Lowe Dickinson all spoke eloquently for the majority report. And at last, when the vote was taken, there were thirty-one in favor of the majority report, and sixteen in favor of the minority report. This was accepted by the Utah women as a direct interposition of Providence in defense of truth and principle. It was not that Mr. Roberts was attacked as a Mormon nor even as a polygamist; but that he was singled out of all the men chosen to sit in the halls of Congress, as the one offender against moral law. One of the Utah women wanted to amend the resolution, by making it impossible for any man who

offends against the seventh commandment to hold a seat in Congress. But Miss Anthony answered with spirit and vigor that such a law enforced would result so disastrously for Congress that we should be left practically without a law-making body. And thus closed that memorable incident.

There have been three International Councils held since 1888; one in London in 1899, during the summer, and one in Berlin in 1904, also in the summer, and one in Toronto, Canada, in July, 1909. Although the Young Ladies' Associations could not be officially represented at these gatherings, yet there were members of the Utah associations who received distinguished privileges at these great congresses. At London Mrs. E. B. Wells, who was then the recording secretary of the National Council of the United States, attended and spoke at one of the meetings. Mrs. Susa Young Gates was a member of the press committee of the National Council of the United States, and she was also there as a speaker of the Congress; and Mrs. Elizabeth Claridge McCune, who was already a patron of the National Council, became a patron of the International and attended all the business sessions in her official capacity. There were in all thirteen women from Utah at this great and brilliant Congress and Quinquennial, and they were among those who received the hospitality of the Duchess of Sutherland, the Lord Mayor of London, and of her gracious majesty, Queen Victoria, who entertained the foreign delegates at Windsor Castle at a delightful tea-party.

All of these events have marked special features in the history and advancement of the Mutual Improvement work. For they have taken our message of good will out to the world, and have brought back the best of what the world has to give to us.

Utah women have ever been eager workers in the suffrage movement, both in local and in national capacity. They have likewise taken an interested part in the Peace

propaganda, and are now working with the national forces in this direction.

The Utah women have had the pleasure of entertaining some of the great women of the world in Salt Lake City. Mrs. Elizabeth Cady Stanton, Miss Susan B. Anthony, Mrs. May Wright Sewall, Dr. Anna Howard Shaw, Mrs. Charlotte Perkins Gilman, Mme. L.V. F. Mountford have all been here; as have also such leading American women as Lillian M. Hollister, Mary Wood Swift, Fannie Humphreys Gaffney, Mrs. Kate Waller Barrett, Mrs. M. Josie Nelson, Dr. Etta L. Gilchrist, Miss Sadie American, and Mrs. William Todd Helmuth; Miss Popelin, of Belgium; Emily James, of England; Frokan Kraig, of Norway; Baroness von Plateu, of Sweden; Miss Fies, of Holland; Marchesa Beamon, of Italy; Miss Blacky and her sister Marion and Miss M. M. Anderson, of Scotland; Miss M. E. Creighton (sister of the late Lord Bishop of London); Miss Williamson, of England; Mrs. Willoughby Cummings, of Canada; Miss Balde and the Misses Vorst von Boorst, of Holland; Mrs. Leo Grinden, of England; Mrs. Anna Hansen, of Denmark, and many others.

It becomes the duty of the historian to chronicle the fact that the year 1910 sees a marked decrease of interest in club and council activities, at least in the United States. Women have passed the fascinating stage of a personal bowing acquaintance with most of the sociological and literary questions of ancient and modern times; they have lost interest in telling and listening about Things and Facts, and have turned their attention rather to the doing and achieving of deeds and of reformatory work. Civic and labor leagues, with city and precinct social settlement work, have supplanted or are now largely supplanting the purely literary and art clubs. Women, as men, are discovering that all formative work, all progressive development rests on the basis of the individual versus the individual; that the pursuit of art and beauty and

culture, unless based on a deeply unselfish foundation, is narrowing to the soul and destructive, in the final analysis, to the nation itself.

The work of the humble, hidden associations among the Mormon girls began with the foundation principles of loving mutual service and mutual individual advancement. Combining, however crudely, the inseparable principles of the practical and the theoretical, of the social and the educational, as of the mental and the spiritual, these associations find themselves still fresh and avid in the pursuit of knowledge tempered by wisdom and of culture illumined by truth. They are not neglecting their prized associations with their eastern council co-workers, but send out delegates to the annual executive sessions as to the Triennials held at Washington. All in all, we may well be grateful concerning our past associations with the great national and world-wide women-movements, satisfied with our present status, and hopeful for the future of all concerned in the development of woman and women!

BIOGRAPHICAL.

EMMA GODDARD.

Mrs. Emma Goddard was born in Lancashire, England, April 19, 1861, and she came to this country when a girl of seventeen. With her parents, Joseph Nield and Jane Standing Nield, she settled in Millard county, Utah. Her grandparents on the paternal side came to Utah in 1854, and partook of all the hardships incident to the settlement of the new country. Her mother, who was a noble woman and came of a good English family, sacrificed for her convictions the association of those near of kin, who were very dear to her, for after her connection with the Mormon Church they entirely ostracized her.

Emma was a bright pupil and early became a teacher. She taught in Millard county for seven years, and subse-

quently attended the Brigham Young Academy in Provo, later, in 1889, moving to Salt Lake City. She has always been an eager and earnest student in spiritual as well as mental things. She was a Sunday School teacher for twenty-five years, and also a member of the ward choir many years. She was made president of the Twenty-first ward Y. L. M. I. A. in September, 1892, and served in that capacity four years. She was married to Benjamin Goddard in the St. George Temple in October, 1883, and is devotedly attached to her loved ones.



EMMA GODDARD.

Mrs. Goddard was chosen by President Elmina S. Taylor to act on her Board in the spring of 1896. She has since traveled extensively in the interest of the cause, visiting nearly every stake in Zion. She was a member of one of the early Guide committees, acting for several years. She also served for some years on the *Journal* committee, and was untiring in her services in both capacities. She represented the *Journal* when the Utah Press Club visited the Pacific coast in 1902. It is quite natural that she should be a con-

stant and faithful worker in the Bureau of Information, so ably presided over by her husband ever since its organization in 1902. She has traveled some in eastern cities and is aggressively proud of her connection with the despised followers of Christ, and the Mormon Prophet. She counts as one of her choicest blessings her association with the Y. L. M. A. and holds the friendship of Presidents Taylor and Tingey as a priceless treasure.

Sister Goddard possesses the nervous temperament which gives unbounded enthusiasm and loyalty to any chosen cause; but with that gift goes the suffering of the over-zealous worker who spares everyone but himself, and, finally, learns that God requires a duty of selfishness as well as unselfishness at our hands. Sister Goddard is a fluent, earnest speaker. Her generous appreciation of the worth and labors of others keeps her soul sweet and uncankered in the wearying yet purifying trials of public service.

ROSETTA WALLACE BENNETT.

Born of that splendid Scotch stock which has produced so many heroes and heroines, the Harpers and Wallaces, Miss Rose came to earth after her parents had braved the scorn of family and friends by joining the Mormons, and had emigrated to Utah. She was born in Salt Lake City, and was richly endowed by nature, both mentally and physically; but having good Scotch sense, the girl walked her calm way through all the dangers and pitfalls of youth. She was an ardent student, first in the public schools, then in the University of Utah, and, later, in the Latter-day Saints' University.

She entered the Mutuals when she was only thirteen, but she was well grown for her years, and full of an ardent desire to secure all the advantages that life had to offer. She also became a Sunday School teacher at the tender age of thirteen. Her work in this organization was rather unique, for she took a class of boys and girls, she herself being but a child, and went with this class from grade to grade until they reached the highest department. Here she became assistant teacher in the theological class. She was also busy in the Mutuals, and in 1895 became second counselor

to Sister Carrie S. Thomas in the Seventh ward Y. L. M. I. A. In 1896, she was chosen by President Taylor to act on the General Board as an aid; and she, like all the others, feels that deep sense of pride and gratitude that she was chosen by Sister Taylor herself. The bond of affection between the



ROSETTA WALLACE BENNETT.

beautiful and gifted girl and the wise and grand woman of seventy, was a very deep and close one. Rose was not only active in Mutual and Sunday School but she was a member of the ward and Tabernacle choirs until her marriage. She was united in marriage to John F. Bennett, now a member

of the Sunday School Union Board, November 17, 1897. She has borne four children to her husband in the years that have followed, besides attending with some regularity her Board meetings, and acting on general committees.

She is a very bright and a very spiritual minded worker. She has the rare gift of wisdom, and her words are always garnished with truth. She would scorn a prevarication, as she would any other dishonorable act. Her testimony of the truth of Mormonism is a living, pulsating, deep-rooted actuality; not the pale acquiescense too often found in the modern girl's heart. She would die for her religion, or better still, she would make any necessary sacrifice to live it purely and truly.

ELIZABETH CLARIDGE M'CUNE.

The predominant trait in the character of Mrs. McCune is genuineness—integrity of the purest quality. This it is which has made her a cheerful philosopher in the midst of pioneer poverty, and which keeps her nature sweet and unspoiled in the midst of her great riches and prosperity. She was born of goodly parents in steady old England, and was brought, as a babe of nine months, in the year 1852, to the wilds of Utah, to join the ever unpopular Mormons. The family settled in Nephi, and there the merry, rollicking, witty girl grew from infancy to young womanhood. She was one of the pioneer telegraphers, as the position of "operator" was open, even in those early days in Utah, to women as well as men. What operator of the time does not remember the sharp clickety click of "Lizzie Claridge," or the deliberate calls of "Lizzie Parks" as they passed jokes along the line, or propounded conundrums to fellow-operators hundreds of miles away, after business hours? There were few women operators in the United States in the early sixties, and most of them were in Utah.

In 1867, Brother Claridge was called to settle in the forbidding country of the "Muddy," in Nevada, and the story of that struggle is written large in the youthful development of his brave, undaunted daughter Elizabeth; for her spirit knew nothing but hope, courage, and unbounded faith in God and her good father. Her remarkable power of adaptation to any

environment stood the girl in good stead at this time; her innate refinement preserved her from all physical coarseness or mental stultification. After the "Muddy mission" was abandoned, the Claridge family moved to Orderville, and took an active part in the United Order. From here Elizabeth moved back to Nephi to take charge of the telegraph



ELIZABETH CLARIDGE M'CUNE.

office. She there renewed the friendship of her early youth with Alfred W. McCune. They were married in 1872, and the young wife soon found herself surrounded with a new environment, for her husband from his early youth was successful in all his business operations, and wealth began to pour in upon them.

Mrs. McCune has borne the trials and circumstances of success and riches with the same simplicity and grace which characterized her early life. She was one of the first women to do missionary work in the open field. In 1896 she spent several months in England, gathering genealogy and visiting relatives. At this time she turned her beautiful temporary summer home, in East Bourne, England, into headquarters for the elders in that district, which she and her young daughter went upon the streets and helped to sing the songs of Zion, in the open air meetings.

Despising pretense, sham and snobbery as heartily as does her sensible husband, Mrs. McCune yet throws the mantle of charity over all such faults in others who may approach her. Few would divine the sensitive, artistic temperament hidden beneath the modest exterior of this true Saint. The exquisite beauty of her home on the hill—Nebo House—is the best expression of the harmnoy and artistry which is a part of this complex character. She inherits from her father shrewd common sense and deep religious impulse, while to her gentle mother she owes her love of the refined and beautiful.

Mrs. McCune was chosen by Sister Taylor to act as an aid in the General Board in 1898, and she has labored diligently to fulfill her duties ever since that time. She became a patron of the National Council of Women of the United States, and later a patron of the International Council of Women, at the time of the Congress held in London in 1899. She attended that great Congress, and made many friends as well as renewed acquaintance with old ones. She was chosen as a Temple worker when the Salt Lake Temple was completed in 1903, and in later years has accepted office in the Genealogical Society of Utah. She is devoted to the work of salvation for the dead in all its phases, and spends much time and means in this unselfish labor. Mrs. McCune recently spent two years in South America, where her husband has large mining interests. She travels a great deal, and is welcomed by the girls of the Association everywhere. She is greatly beloved by the Board, for she is always ready for travel or work, in season and out of season, and her infectious mirth and wit have sweetened many a tiresome hour of Board consultations and made this hard work easy. She is

a delightful speaker, and possesses an unfailing tact which puts her at once in touch with the spirit of every occasion. She is generous, wise, modest, faithful and pure. Her high sense of honor and truth makes her a wise counselor and a true friend.

JULIA M. BRIXEN

There is one sociological fact connected with the development of the Mormon people which carries a forceful argument with it. The strongest and most enduring building material ever used is called reinforced concrete. This material is composed of cement and gravel and sand; and it is held together by steel braces distributed throughout the mass. The Latter-day Saints have been taken from every civilized nation, but mostly from the solid, firm, Teutonic peoples. The Mormons are held together by fine steel threads which are made out of the Iron Rod of God's Word; they have, therefore, every element of strength and endurance known to human society. From the northern races of Europe have come a mighty phalanx of soldiers for Christ. The Scandinavian races have given to the Church a sturdy strength and solid integrity that has been equalled only by their distant cousins, the Britishers. As always, the honest, fearless and the pure in heart made up the converts who dared to face the scoffing of the world and join the maligned Mormons. Of these have been many faithful, and some gifted youths and maidens. It has always been interesting to the student to see these quiet-spoken foreigners come to western America, quaintly dressed, broken in speech, and strange to the ways of free thought, free speech, and free actions. To watch the rapid change of tone and manner and to see the ease with which new ideas form in even the slowest mind is a profound proof of the power of environment. And when the second generation brings forth its yellow-haired, silver-voiced, pink-cheeked, stylishly-dressed girls, or the tall, comely, magnetic lads who are the most popular beaus in the village, these facts set one to thinking on the power of the Gospel to polish and improve.

These reflections come vividly to mind when considering the women of Scandinavia who have been placed in responsible positions in the Church. Among them all, there is

none more striking and more worthy to be considered as a type of this illustration than Mrs. Julia M. Brixen of the General Board of the Y. L. M. I. A. She was born in Sweden, and was baptized into the Church when thirteen



JULIA M. BRIXEN.

years of age. Her parents were members of the Lutheran church, but both accepted the Gospel and were of the best type of converts, although of the working classes. When the girl Julia was old enough to work, her parents sent her to Utah, to earn something to help emigrate the rest of the

family. The child, for she was only a child, found work in a large hotel in Salt Lake City. Here she was subject to all the temptations to be encountered by the innocent, and too often ignorant, of the daughters of Eve. But God and her own integrity held her spotless and unsullied in the midst of the swirling maelstrom about her. She is blessed with a natural dignity and refinement which repelled improper associates, and she was likewise protected by two strong life-motives—love of intellectual advancement, and the determination to do good to others. She was deeply concerned in assisting her parents to emigrate to the favored home of the Saints. So she worked early and late, and soon became a necessity to the managing department of the busy hotel. She still found time to learn first to read the English language, and then to put it to use in the perusal of the best English authors. The lady-like maid in the hotel had many opportunities to answer questions concerning her dear religion, as well as to silence the scorn and abuse of thoughtless and ignorant strangers. While busy, and therefore happy, she was sought in marriage by Mr. Andrew Brixen, who soon after became the hotel proprietor. She accepted his offer, and was married August 16th, 1880. The intelligent maid now became the intelligent mistress, and her opportunities were infinitely enlarged in all directions. Her parents had been helped by her savings to follow her to America, and she still helped them, until they had enough to buy a comfortable home. Mrs. Brixen traveled a good deal in the United States with her husband, and made one protracted tour in Europe in his company. She visited her native land and spent considerable time and money in gathering up the genealogical data concerning her own and her husband's family. She had been told, through the gift of tongues, that the responsibility of redeeming the dead of her father's household rested upon her shoulders; and she could not rest till she had gleaned all the information possible to obtain in her native land. Her husband was quite willing to aid her in this, and together they made their pleasure-tour in Europe a profit as well as a delight. On their return the wife hastened to complete the work she had begun in the Temple of the Lord, both for her own and her husband's dead.

Mrs. Brixen was chosen to act as first counselor to

Agnes Campbell of the Twentieth ward Y. L. M. I. A., in 1898. Three years later she was elected president, on the resignation of Miss Campbell. She has been a Sunday School teacher for some years. In April, 1898, she was invited by Sister Mary A. Freeze to act on the Salt Lake stake board, but when she attended the meeting at which she was to be voted in, she found President Elmina S. Taylor present, and to her surprise, learned that Sister Taylor had selected her, with Sister Elizabeth C. McCune and Sister Ruth M. Fox,, to act on her board. She was voted into the General Board, May 2, 1898. Sister Brixen is a very active and valuable member of the Board. She has done yeoman service in traveling all over the West in her capacity as aid. She has acted on important committees, both temporary and permanent. She bears as strong and faithful a testimony of the truth of the Gospel of Christ as any soul in the Church. When the Bureau of Information was organized she was called as a member, and has been active in that work.

CHAPTER X.

CONJOINT ACTIVITIES.

General Conferences and Socials.—Conventions.—Gymnasiums.

ONE great lesson that has been set before intelligent men and women of today is that of co-relation of economics. Moreover, to co-operate in all matters affecting economic and social life, is the demand of the ages; if we have learned anything from the pages of history, it is that there should be no classes and masses, no capital and labor in the ideal life, no sex divisions in civil and social affairs. It is true that there are varying grades of capacity in men, and this will always lead to a division or classification. It is true also that men have their peculiar interests in business and civil life, while women have their own field of activity, and this will necessarily tend to create sex division in both civil and religious life. But the statesman who looks toward the altruism of the future will teach the strong that their strength is given its highest expression in protecting the weak; and that superiority of intellect is a menace to civilization, unless it carries with it the compelling force to use all superior advantages for the uplifting of the inferior and ignorant. So, too, the sex lines can be drawn safely only when occupation, not natural dominance, draws them. It is right enough for men to classify themselves on sex lines, when war and protection from inimical force is the motive; and, too, it is proper enough for women to consider by themselves questions pertaining to the conduct of home labors and duties. But there are certain large questions which pertain to public as well as individual policy which can never be left safely to the consideration of either sex alone. May there not be some matters in which the loving

sympathy of her womanly heart, fit the mother to be a joint leader in public as well as private affairs? The gravest mistake of modern times is for men and women to consider and discuss the social and civil questions of life separate from one another. The women who go out to reform the world alone as a sex will find themselves as far away from success when they finish as when they began. Likewise, the men who legislate on family and social questions without the assistance of wise mothers and wives, will not succeed in making just laws or administering exact justice. Therefore, in social as well as educational labors, the sexes should be found working side by side.

It was, no doubt, some thought of this kind, which prompted the general superintendency of the Young Men's Associations in 1896 to consider the propriety of inviting the Young Ladies' Associations to join them in a conference once a year. Naturally this general conjoint movement would suggest a like combination of the stake boards in a similar yearly conference. A brief outline of the outgrowth of this combination of the two forces, both in a general and local form, was given in a former chapter. As a matter of historical detail it will be well to record here that the first step taken in this direction was in the latter part of February, 1896, when President Elmina S. Taylor and her Board were invited to meet officially with President Wilford Woodruff and the General Board of the Young Men's Associations, to consider the advisability of calling a conjoint conference in June of that year. She graciously accepted the invitation, and the conjoint movement was very soon an established fact.

The labors incident to their first conjoint conference were taken up vigorously by both boards. Committees were named on program, on the reception and entertainment of visitors, and on general arrangements.

The first conjoint conference convened on the morning of May 30, 1896, in Salt Lake City; the young men meeting first separately in Social Hall, the young women holding their officers' business meeting in the Fourteenth ward Assembly Hall. In the afternoon and evening conjoint public sessions of the general conference were held in the Tabernacle. There were also three conjoint public sessions held on the following day (Sunday), and the time was divided equally between the two associations. President Elmina S. Taylor assisted in conducting the exercises. The meetings were crowded, and the utmost interest was manifested by all classes of people in this new departure. These general June conjoint conferences soon became a regular feature of the Mutual Improvement work as has been stated in a former chapter, and they were amply justified by their increasing success and influence.

The power and value of the social element in life is rarely understood, especially by those most affected for good or evil by its influence. The teacher, the parent, and the minister of the gospel too often consider their whole duty to young people performed when they have taught them their lessons, have fed and clothed them, and have made them listen to a sermon or lecture on the Sabbath day. But there is a greater teacher than the pedagogue, a subtler reasoner than the parent, and a stronger force than the sermon or the rebuke: it is the play of the growing boy, the amusement of the child or budding girl. "Give me your children in their hours of play, and I will guarantee them against all other influences," said a great philosopher.

This profound truth was well understood by the Prophet Joseph Smith and by Brigham Young, and theaters were built side by side with churches. You could dance in the ward schoolhouse and church in the early days, at least until there was an amusement hall erected for that purpose; only

and always, in dance or in drama, there must be nothing common or unclean. David, the psalmist, danced to the Lord of the Hebrews; and Miriam led the Hebrew women in a song and dance on the shores of the Red Sea. Such has always been the wise policy of this Church, from the time of the Prophet Joseph Smith. Earnest people are sometimes inclined to underestimate the value of this factor for good and evil in the life of human beings; but the leading men and women among this people have always advocated close attention to and personal association in the amusements of young and old. Therefore it was, when the conjoint conference of the two M. I. Associations became a settled institution, that the need was felt for some social features to be affixed. It was deemed essential to draw all the elements into a closer touch and deeper relationship than could be gained from public sessions and formal meetings. Then, too, the members of the General Boards felt that they were under some measure of personal obligation to the various stake officials who had entertained them. Underlying it all, was the sub-conscious knowledge that the social lever is the strongest one that can be used in the elevation of humanity. The Savior of the world went to a social entertainment, given in His honor by a despised publican, who had no other merit than common honesty and an uncommon appreciation of his own unworthiness. The Master well understood the power gained by social contact with all classes of people.

The first social function undertaken by the two General Boards of the Mutual Improvement Associations was arranged in their second general conference, when it was decided to give a reception and banquet in one of the large halls in Salt Lake City. A great deal of work was involved in the preparation to entertain the three or four hundred visitors; and numerous committees labored faithfully for weeks to produce the final brilliant affair which occurred at

the Fifteenth ward meetinghouse. Flowers were everywhere; a string band, concealed behind a bank of palms, discoursed sweet music. The reception was followed by a banquet interspersed with toasts and music. The brilliant toastmaster, Major Richard W. Young, carried off the program of toasts and sentiments with great success and eclat; and the whole affair was as enjoyable as a social entertainment could well be.

These social features now seem a necessary part of the June conference; and there have been many enjoyable and successful ones given since that evening; notably those given at the palatial homes of Mrs. Elizabeth C. McCune, both in the old Gardo House and in her new residence on the hill. There have been beautiful affairs given at the historic old Bee Hive House, through the courtesy of both President Lorenzo Snow and President Joseph F. Smith. These occasions were especially appreciated by visiting members.

Following this example of the two General Boards, the stake officials have planned regular conference socials, held at their conference or convention times. Concerts, theatricals, parties of various kinds are given, with an occasional fair or fruit festival. Wards have also adopted the same plan, at least to some extent. This year (1910) a systematic and determined effort is to be made to place all the ward amusements under the charge and supervision of the Mutual officers. Debates, story-telling contests and amateur home-written theatricals are to be provided to take the place of poor moving-picture shows and the promiscuous "dance."

The history of the evolution of the fall conventions which is the best expression of our conjoint work and which has now become so systematized and valuable that it is simply indispensable, is a natural outgrowth of the June conjoint conference.

Until 1903 stake conferences were, as a rule, held twice

a year, a separate Young Ladies' conference, and a conjoint Young Men's and Young Ladies' conference, both of which, as far as possible, were visited by members of the General Boards. The General Board of the Young Men's Association, feeling the need of a brief training school or business conference for their stake and ward associations, called a series of conventions, for the month of September, in 1902. The local sisters' associations, realizing the great value of these conventions, began to ask for similar gatherings. Accordingly, in the spring of 1903, arrangements were made to hold conventions for both wings of the Mutuals at the same time, and the custom is now thoroughly established. The conventions are planned as a training school in the mechanical labors of the local and the stake work, that is, the machinery of the associations is dissected and displayed for the profit and learning of the constantly changing officers. How to present the lesson, how to obtain results, and how to combine both mental and spiritual improvement in the most successful manner is the object of these conventions.

From the beginning, the Young Men's local ward meetings have been held, almost without exception, in the winter months only. This is because of the rural occupations of the boys of the country towns, the short summer nights, and many distractions of summer city life. For some years the young women kept up their summer's work, independent and successful, but in many places they succumbed to the popular movement. Therefore these fall conventions were to prove of great value to both associations, for they would serve to open the season with the proper impetus and engender enthusiasm in the very beginning of the year's work. An idea of the condition of the associations, and the work first attempted, can be gained by a perusal of the first convention program (1903):

Y. L. M. I. A., Session,—10 a. m.

1. Preparation for the Opening of the Season.
2. Parliamentary Drill.
3. Grading the Associations.
4. Class Work.
5. Guide Work.

Y. L. M. I. A., Session,—2 p. m.

1. Secretaries.
2. The Dime Fund.
3. The Young Woman's Journal.
4. Traveling Libraries.

Conjoint Session,—7:30 p. m.

1. Amusements.
2. Conjoint Officers' Meeting.
3. Preliminary Programs.

The convention committees of the two General Boards meet in the early spring and map out a suggestive list of fall convention dates which is submitted to the stakes for approval or correction. These dates must all be crowded into the months of August and September, they must not conflict with the regular stake conference dates, nor with Relief Society, Sunday School, or Primary Association dates, so that on some Sundays there will be as many as fourteen conventions held. This entails much traveling, a numerous corps of visiting General Board officials, all of whom are busy, unpaid people; it also requires the expenditure of considerable sums of money for actual traveling expenses.

The general convention committee, which is usually a temporary one consisting of three representatives from each board, perfect these dates after receiving corrected dates from stake officials, and draw up a plan of desired conjoint work, then their joint labors are at an end. Next, each separate general convention committee prepares a circular for general distribution in the separate associations, containing dates set, general and special instructions, and an outline

program for the convention work. No description of the thoroughness of this work will answer so well as the insertion in this history of our latest Y. L. M. I. A. circular. It is here appended:

Please send at once to ward Presidents a sufficient number to supply each local officer.

SEVENTH ANNUAL STAKE M. I. A. CONVENTION.

Salt Lake City, July 1st, 1909.

To the Stake Presidents and all Stake and Local Officers of the Young Ladies' Mutual Improvement Associations:

Dear Fellow Officers:—Do all in your power to secure a full attendance of your officers at this convention. The more you can gather, the better, not only because of the instruction they will receive, but because of the spirit of enthusiasm they will carry to their local work.

In order to get the most out of the convention, each officer should carefully study the topics and think along the lines suggested. For this reason send the circular to the officers as soon as possible, that all may be able to join in the discussion.

Instructions.

1. Distribute these circulars at once to all stake and ward officers including class teachers, and to the stake presidency and bishopric, requesting their presence at the convention.

2. Consult the stake superintendent Y. M. M. I. A. and the presidency of your stake; together agree upon and arrange for places of meetings where the Sunday School and ward meetings will not be interfered with.

3. Hold a meeting of the stake board immediately after receiving these outlines to plan the convention work.

4. Assign the topics to the most competent persons and limit talks to the time specified in program.

5. Provide suitable music.

6. Arrange for the two separate meetings of the Y. L.

M. I. A. at 10 a. m. and 2 p. m., inviting the stake presidency, high council, bishops and their counselors and all stake officers of the auxiliary associations to be present. Where traveling has to be done by teams, ask for co-operation of the brethren, both stake and local, in providing transportation for your girls.

7. Advertise the convention in the local papers and request the bishops to have notice given out in all ward meetings.

8. Have all Sunday School teachers who are Mutual Improvement officers or class leaders excused from Sunday School to attend the convention. This is in accordance with instructions from the First Presidency.

9. See that your ward organizations are complete and class leaders selected for the coming year that they may get the benefit of the convention.

10. Instruct members to bring note books and pencils.

11. Provide suitable accommodations for visitors from the outlying wards. Let the luncheon between morning and afternoon meeting be a light repast and have all arrangements as simple as possible. We prefer having our girls in the meetings rather than preparing elaborate meals.

12. Be sure all arrangements are made so there will be no need of whispered consultations in meeting. Begin the convention promptly. Invite the visiting brethren and sisters to take part in the discussion. Endeavor to hold all speakers to the subject under consideration.

PROGRAM.

Morning Session—10 o'clock.

(NOTE—The purpose of the morning and afternoon sessions is to consider our coming season's work as fully as possible.)

I. TESTIMONY MEETINGS—How to Make Them Successful. (15-minute address.)

Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.—Matt. 7: 7.

A. Purpose.
B. Preparation.
   1. Mental.
      (a) Read standard Church works; Faith Promoting Series; biographies of good men and women. See John 3: 39.
      (b) Observe: Praiseworthy traits; fine examples; nature's beauties.
   2. Spiritual.
      (a) Prayer.
      (b) Purity of Life.
      (c) Companionship of Holy Spirit; See John 14: 26; Doc. & Cov. 84, 85; Book of Mormon, Moroni 10: 4-5.

(See President Tingey's talk in July *Journal.*
Further suggestions and discussion, 10 minutes.

II. The Apostasy— (10-minute address.)
A. Importance of the subject.
   1. The fundamental claim of the Church of Jesus Christ of Latter-day Saints rests on the restoration of the Gospel in the present dispensation.
   2. Had there been no general apostasy from the Primitive Church there could have been no restoration.
B. Plan of this course of lessons.
   1. The subject is most appropriate at the present stage of our study—coming as it does after the lessons dealing with the apostolic age, and preparatory to a study of the history of the Restored Church.
   2. Material for study.
      (a) The Scriptures, both ancient and modern, prove the fact of the great apostasy. Ancient Scriptures predict it; modern Scriptures affirm it as having taken place.
      (b) History other than scriptural. The lessons will comprise citations from historians of the period extending from the "Meridian of Time" to the present age, with suggestions as to the proper interpretation of such.

NOTE—Ample material for preparing this brief address will be found in the first lesson of the course already published in the *Journal* for July. This lesson presents in outline the plan of the course.

III. QUESTIONS. (To be asked by a stake officer.)

1. How do you expect to draw in the girls who should be members and are not?
2. What plan will you adopt to secure their regular attendance?
3. How do you hope to make welcome and interest newcomers among you?
4. Mention some plan that will especially interest and bring into use the talents of the foreign girls. Those musically inclined. Dramatically. Socially. Those whose tastes are domestic. Those who are fond of needlework.
5. How can you secure prompt attendance?
6. How are you going to maintain order?
7. What has been your most successful method in securing home preparation?
8. What method have you adopted to get reports of home reading? What can you do to increase home reading?
9. When you observe the conduct of your girls how do you let them know that you approve or censure their actions?
10. What can you do to improve the health of your girls?

Afternoon Session—2 o'clock.

IV. THE HOME. (15-minute address.)

A. Purpose of the course:

1. To present the ideal Latter-day Saint home.
2. To instill a love of home and its responsibilities.
3. To show the dignity of work.
4. To teach girls to practice what they learn.
5. To teach them to make the best use of what they possess.
6. To teach them to put their best efforts into everything they do.
7. To teach willing and loving service.

B. How to attain these results.

1. Let the spirit of the Gospel permeate all teaching.
2. Present ideal conditions, even though unable to attain them yourselves. "Hitch your wagon to a star."
3. Be not dogmatic; another's plan may be as good as yours.
4. Encourage free expression of ideas.
5. Emphasize your teaching by any scriptural references on the subject.
6. Never be discouraged.

The outlines for the two courses will be found in the Officers' Notes of the June and July *Journals*. They should be read carefully, but the divisions can not be treated in detail in this 15-minute talk on account of lack of time.

V. The Year's Literary Course. (10-minute address.)

Read the outlines as presented in Officers' Notes of June and July *Journals* and present the points most needed in your stake.

VI. Remarks. Visitors.

Conjoint Evening Session—Time Appointed by Stake Boards—Public Invited.

One musical number should be furnished by the Young Ladies, and one by the Young Men, leaving the remainder of the evening free to be filled according to the inspiration of the hour. If it should happen that no members of the General Boards are present, the stake officers should be prepared to occupy the time, giving any necessary instructions on Mutual Improvement work or matters essential to the welfare of our young people.

We hope that the convention topics will be very beneficial; and that this year's work will be more successful than has that of any previous year.

Each year the convention work has been handled better and the attendance has increasad. Seek to make this year's

convention surpass all others in work accomplished, attendance of officers, and spirit manifested.

With heartfelt appreciation for your splendid efforts in the past, with earnest prayers for your continued success, and with love for you all, we are,

Your co-workers,

THE GENERAL BOARD Y. L. M. I. A.

By MARTHA H. TINGEY, President.
RUTH M. FOX, First Counselor.
MAE T. NYSTROM, Second Counselor.

Consider the traveling entailed upon the General Board who must attend these conventions! Never less than three and sometimes six weeks are spent in visiting the Mexico and Arizona stakes; while nearly as much time is consumed in visiting the Canada and Idaho stakes. Big Horn is in Wyoming and it requires several days away from home to spend one day there. Union is near Portland, Oregon; Star Valley, in Wyoming; many others involve from twenty-five to one hundred and fifty mile rides over dusty roads, in addition to the distance by railroad; many of these trips require the catching of trains in the middle of the night, sitting in way stations for hours to change cars, and all the trying incidents due to hurried journeys. Yet these duties are undertaken with light hearts and cheerful spirits by members of the two General Boards, for the appreciation and hospitality shown to the visitors by stake officials at the end of the trips is of the most genuine type.

The stake officers and members meanwhile have their hands full to prepare for these fall conventions. Halls must be secured, notices published, circulars distributed, speakers chosen, and topics assigned. Every ward must be represented and when the visitors from both the local wards and the General Board come into town, good and sufficient entertainment must be provided. As a rule, light refreshments are served at the noon hour on Sunday, and this must be arranged. Music is an important feature of all our work, so that chor-

uses, solos and quartets must be provided; and not only provided, but supervised lest unseemly words or songs shall be chosen by thoughtless young musicians. For all this work stake joint committees are chosen with many sub-committees on decoration, music, refreshments, press and program. Thus, an army of young people is at work during the early fall season planning and preparing for the fall conventions. Could anything better be conceived of to occupy the time and enlist the sympathy of these young restless spirits? To distribute responsibility is to call into action the best elements of many human souls, directing in a proper channel the strenuous energies of bubbling youth. As a rule schools, to absorb time and strength, have not yet begun in August and September when the conventions are held; crops are gathered, vacation has added zest to labor and lightness to every endeavor; so that again is demonstrated the Divine wisdom in thus calling into action all the forces of youth at the renewal season of the year.

The latest and most costly outgrowth of the work done for the physical development of the young people of this Church is, perhaps, the indirect result of an early effort made in this direction by the conjoint M. I. A. boards of the Salt Lake stake of Zion.

In 1895, some of the enterprising young spirits connected with that stake conceived the idea that a centralization of effort might well be made to group the scattered interests in physical education, and in libraries, in the establishment of an up-to-date gymnasium and reading room for Salt Lake City. The Mutual Improvement League was organized in 1895 with the two Salt Lake stake boards at its head. The Social Hall, the historic place of happy memories, was secured as headquarters, and the fine gymnasium already established in this place by Prof. Maud May Babcock was purchased. This brilliant young convert to Mormonism, with many others, gave her heart and soul to the successful establishment of the League. The M. I. libraries belonging to all the wards in

the Salt Lake stake of Zion were generously turned over to the reading room of the League. The lower part of the house was used as the library, and the upper part remained as the gymnasium.

For three years, this enterprise struggled on; first, as a stake affair, later under the two General Boards, then again under the Salt Lake stake boards. But at the end of this time it was decided to discontinue the organization. One very possible reason, which constitutes a vital part of our religion was: in all rural and agricultural communities, the stake, the ward, the home, can withdraw within itself, with sufficient force to nullify any outside attraction or temptation. The home is patterned after the heavenly dwelling of our Divine parents; the ward is merely an ecclesiastical collection of homes; and the stake is a group of wards. The whole effort of the teachers and leaders amongst us is and should be to increase the attractiveness of the home; to make of the ward just a larger family group; and to carry into the stake this close relationship. Because of this, the young people are generally engaged at home, especially in the country, with all their spare time spent in the larger circle of the ward; even in Salt Lake City, few young Mormons have acquired the "club" or "up-town" habit.

For these reasons, the Mutual Improvement League work was not long successful. But some noble efforts were put forth and surely no good thought or effort is wasted; a number of young people got some valuable experiences, and much incidental good was accomplished. The mother who bears and watches over a delicate child, only to see it, at last, fade and die, would never admit that her child would better never have been born; she knows, if no one else in all the world does, what a developing and fruitful experience her struggle has been to her. And so we cannot speak of the M. I. League as a failure.

In the larger cities the need of a central gymnasium to take the place of country exercises and sports has been deeply felt of late years. Several stakes have made special effort to meet this need. To the recent efforts put forth, more particularly by the enterprising officers of the Young Men's General Board, must be added the needs of the L. D. S. High School. These two organizations combined and persuaded the Church authorities to assist them in the erection of a handsome, modern gymnasium. In the board of control, which was recently organized, two young women, both of them active workers in that previous effort long ago, were chosen to act. Prof. Maud May Babcock, physical director of the U. of U. and founder of physical education in this region, with Miss Ann M. Cannon, one of Miss Babcock's first pupils, have been thus honored. The Deseret Gymnasium is located at the corner of College and Temple avenue, in the center of the block east of the Salt Lake Temple. It is one of the finest structures in the United States and is perfectly equipped. Miss Anna Nebeker, former president of Nebo stake Y. L. M. I. A., is special director of the work for women, and is ably assisted by the Misses Mary Johnson, Hazel Edwards and Margaret Caldwell. Prof. Wm. E. Day who has had many years experience in Young Men's Christian Association work, has supervision of all the physical work in the institution. H. Leo Marshall and Robert Richardson are Mr. Day's assistants in the work for men. Use of the building is divided proportionately between men and women, certain hours being given exclusively to each. While the greatest benefits from this gymnasium accrue to the people of Salt Lake, Ensign, Liberty, Pioneer and Granite stakes, it is hoped to be of service to others also, by training young men and women as teachers for the more distant stakes.

In conclusion, let us say, the lines of demarcation are and always have been drawn very rigidly between the

Young Men's and the Young Ladies' work, notwithstanding all the conjoint activities which have here been dwelt upon. In ward, in stake and in general capacity, each carries on his or her labor absolutely independent of the other, save and except where conjoint programs and conferences are involved. The young men have their own distinct studies, scarcely knowing or caring what lines are followed by the girls; each has its own magazine, and its own social and financial problems. When there are conjoint meetings to plan, amusements to project or gymnasiums to build or equip, the boards or committees meet in a local or general way and engage in free but formal discussion. There are few attempts by the young men to assume any dictatorship, as there are rare instances on the other hand of servile dependence on the part of the girls. Each knows his or her duty and place, and the whole machinery, adjusted by the priesthood and maintained in loving mutual service, moves smoothly and rapidly onward.

BIOGRAPHICAL.

HELEN WINTERS WOODRUFF.

Helen Winters Woodruff was a sister to Mrs. Augusta W. Grant. Theirs was a family of superior and intelligent girls, trained in a superior and womanly way. All of them developed into the type of wives and mothers which fill the world with the glory of womanhood. Helen was the youngest. She was a mixture of the intelligence, beauty, vivacity and integrity which was divided up among the others in varying portions. She was as merry and as frolicsome as a twittering robin, and as genuine as a pure soul and a strong will could make a human being. She was born in Pleasant Grove, Utah county, Utah, September 24, 1873. She received all the scholastic advantages which the country afforded. In her teens she was a graduate from the Brigham Young University; she was also active in Mutual work from her childhood. She taught school in Salina, Sevier county,

and in Coalville. Afterwards she studied at the State University. During her course in that school, she met Abraham O. Woodruff, who had just returned from a German mission. They were married in the Salt Lake Temple in 1897. After their union, no one who ever knew them thought of them apart. If ever God made two perfectly congenial and mated souls, that couple were Owen and Helen Woodruff. When



OWEN AND HELEN WOODRUFF.

Owen was called to the apostleship, and later to work on the General Board of the Y. M. M. I. A., it seemed the proper thing to call Helen to be an aid to Sister Taylor. She was set apart to that office in 1898. She labored incessantly in that position until her sudden and sad death. She was an ardent lover of children, and when her little ones came pouring into her household, she was but the happier and the prouder. She was the picture of haughty, incensed motherhood to the would-be scoffer who might seek to cast a slur at this old-fashioned ideal of child-bearing. Her tongue was a well-spring of merriment and gayety untouched with venom and innocent of slander. But she could rebuke,

and with sharpness, when thoughtlessness or insult attacked the principles she held dear. Helen was a born mimic; she could wind a cloak about her splendid shoulders, stoop them as a sign of age, and with a torn hat, she was the perfect presentment of a whining old man. The various broken European tongues were tripped off her lips with an added jest or repartee which would convulse a whole audience of sober people. And yet her wit had never a trace of malice, nor did her jest carry an untoward suggestion beneath its fun. She was a queenly girl, and a true mate to her kingly husband. They had four beautiful children, whose sweet faces are here pictured.

Owen and Helen made a name and memory for themselves in every pioneer settlement in the borders of Zion. The Saints in the Big Horn country looked upon Apostle Owen Woodruff and his lovely young wife as next only to the angels. It is an inspiring thing to hear of the fulfilled prophecy and the untiring labors of this faithful apostle. Out upon the evening air in hundreds of humble homes in Big Horn there steals, at sunset, the sound of a family hymn,



THE WOODRUFF CHILDREN.

and the soft silence which follows, marks the low-toned appeal to heaven for daily mercies. Their patron apostle promised this believing community that if they would follow this simple practice, none of their posterity should wander from the fold of Christ. And they have believed! Shall it not be accounted unto them for righteousness?

When Apostle Woodruff and his family set out for Mexico in the spring of 1904, no one dreamed of the tragedy which was to follow. Both were as happy and as trustful as of old. But in the month of June of that year, they both died of that fearsome disease, small-pox. Away from family and home, but never away from friends, everything that love could dictate or provide was done and given to soothe and comfort them. Helen died first, in the City of Mexico. Owen got as far as El Paso on his return with the children, when he, too, was stricken, and life here was changed for him to life eternal. Together they had lived, labored and loved, and together they died. They were buried in that far-away land; but the memorial service in memory of the beloved dead was as glorious as mortality might ever witness.

Helen is at work, over There, beside her beloved husband, and associated with her revered leader, President Elmina S. Taylor! There she is, still merry without guile, and happy without pain. We shall all meet her there on that eternal board of women workers for truth and progress.

AUGUSTA WINTERS GRANT.

Born in a family where intelligence and spiritual refinement were the predominating influences, Augusta Winters was early trained to habits of physical and mental industry. She was born July 7, 1856, in Pleasant Grove. Her parents were poor, but ambitious and progressive. The mother taught the girls the arts of weaving, spinning, cooking, sewing, dressmaking, wool-carding and general housework. Mrs. Grant says: "I knitted stockings, made dresses, sewed and wove rag carpets, carded wool, planted potatoes and corn, dried fruit, helped to convert sugar cane into pioneer molasses, and twice papered a room. But," she adds, with characteristic candor, "I would never choose any of these occupations as my life-work." In the family there were five

girls and three boys, one boy dying in infancy, all excellent characters and faithful workers.

Mrs. Grant possesses the gift of pedagogy to a marked degree. Almost from the time she learned her letters, she has acted as a pupil-teacher. Her mother was a school-teacher, and all of the daughters followed that profession. Augusta was especially gifted in the power to impart what she knew to others. At the age of twelve, she acted as an assistant teacher to an old lady, Mrs. Laura Liston, in a summer school, thus paying her own tuition, as well as that of her two sisters. She attended the Timpanogas school in Provo, and later entered the Brigham Young Academy, when that school was organized. She also attended the State University, graduating from the second normal class, in 1877. She taught school between times, to assist in paying for her education, although her parents also did all in their power to give their children every educational advantage. At the age of sixteen, she assumed entire charge of a school, which happened to be a summer school. Next summer she took another school, with two assistants. She has taught school in Pleasant Grove, West Jordan, Cottonwood, Mill Creek, Farmington and Salt Lake City. She began with a salary of thirty dollars, and ended with one hundred dollars a month. Mrs. Grant was an early telegrapher, but used her skill only as a substitute and for a short period.

One circumstance will illustrate her lovely mother's abiding faith, and the daughter's calm reliance on the promises of the Holy Spirit. The mother had taught her young daughter the principle of tithing; and, during her early school-teaching venture she begged Augusta to pay her tithing, although the salary was small. "If you will do this," said the mother, "I will promise you through the spirit of prophecy, that next year your salary will be increased." The girl carried out the counsel to the letter. School and the winter were ended, but there was no call at any price for the youthful teacher's services for the next year. Occasionally, through the following summer, the girl would say, in her gentle, laughing way: "Well, mother, the increase in salary is not in sight yet." And the mother would answer with counter-assurances. Finally, the Saturday before the regular school term was to begin arrived, but no engage-

ment was in sight. Without the least lack of faith the girl still made merry in her innocent way at her mother's expense. That very afternoon, the post brought a letter from another county, offering the salary of sixty dollars a month,



AUGUSTA W. GRANT.

and in twenty-four hours the young teacher was in her new temporary home.

Mrs. Grant is very proud of all these early experiences of struggle and effort, and nothing delights her more than to meet her former pupils, scattered all through the Church. She taught for about ten years, when she was married to

Apostle Heber J. Grant. She has had but one child, a daughter, and that she feels is a gift from God. But what God had denied to her in one way, He granted in another; for it has always been her lot to "mother" a large family, her husband's motherless children and others.

Mrs. Grant has been active in Church and club work for a long time. She has acted as secretary in some organization ever since she was fourteen years of age. She was then made secretary of the first Y. L. M. I. Association in her home town. She has since served the Thirteenth ward Relief Society, the Salt Lake stake Relief Society, and the Free Kindergarten in the same capacity. She was the first president of the State Kindergarten Society of Utah, and has been a member of a number of home clubs. She has traveled quite extensively in her own country, and spent fifteen months in Japan with her husband when that mission was first opened.

Mrs. Grant is the embodiment of peace and beautiful repose. When asked how one might acquire this charming and restful quality of character and habit, she laughingly replied: "I have always had all I wanted, because I never wanted more than I had. I always like to do what I have to do, and I never want very badly what I can't have, therefore I am always quite contented and happy. I don't believe in telling my troubles to others, nor in thinking I have any; for then, I really don't have them. But there is one thing," she added, "which is a trial to me, public speaking." Mrs. Grant is, notwithstanding, a pleasing speaker, and never bores one by talking of things about which she knows little. She is an indefatigable worker on committees, and never fails in her duty. She loves peace and would not willingly oppose or enter into long arguments, but if it comes to the point where her decision must be given for or against, she gives it frankly, without fear or favor. One of the loveliest traits about this charming woman is her exquisite charity. She never reviles and rarely even criticizes. She may lack spontaneity and enthusiasm, for she has such a perfect abhorrence of flattery, insincerity and exaggeration, that she is inclined to go to the other extreme and scarcely gives sufficient expression to her real feelings, and might be judged as lacking in this regard. In her position she sets an admirable example

of "the simple life" in dress and living. Her mother's good teachings are still on her lips and in her heart and the resolutions made so many years ago in the Retrenchment Society in Pleasant Grove still are in force in Mrs. Grant's life and example. In addition to her other public duties, Mrs. Grant tries to spend one day each week in the Temple, working in her modest and entirely private way. She is not only converted to this work because of the marvelous blessings received in this labor, but because her soul delights in the thought of setting the captive free. The keynote of her character is obedience to law and authority. She finds time to spend an occasional half-day in the service of the Bureau of Information. Mrs. Grant is a recognized leader in social circles; but so modest and unselfish is her sway that she draws all hearts after her. So well-planned and simple are her household arrangements that all under her roof are well cared for and content. She is an intelligent and discriminating reader and a thoroughly well-educated woman—in the best sense of that elastic term. All in all, this life and this character are profitable to study, to emulate, and to live.

ESTELLE NEFF CALDWELL.

No more intelligent and all-around useful member of the General Board of the Y. L. M. I. A. is now in position than the subject of this sketch—Mrs. Estelle Neff Caldwell. Modest to a fault, dignified without pride, kind without effusion, generous without lavishness, well-informed without pedantry, and herself a bit of imprisoned sunshine in a body which has known the discipline of suffering since she was a child—this young matron is one of the best types of friend, wife, mother, Mutual worker and Saint this Church has produced. She was born on a farm fifteen miles south of Salt Lake City. Her father died when she was eleven years old, and the widowed mother removed to Nephi, where Estelle received her common school education. She was an ambitious girl and her mother, being of the same turn of mind, was glad to help her daughter to attend the Brigham Young Academy at Provo. Few mothers with a large family have made a sunnier record on life's page than that made by

Estelle's mother. She kept boarders by the dozen, cooking, scrubbing and washing, with a smile in her eye and laughter on her lips for every difficult day and hour. Her children have now risen up to do her honor and she still smiles in the face of life and wins back from every circumstance



ESTELLA NEFF CALDWELL.

some gleams of joy and blessedness. Such mothers and such daughters make life and the Gospel worthy of all praise.

Estelle graduated in the locally famous class of 1897, and at the head of her class, too, being class historian. It was at the close of this four-year course in school that Mrs. Gates propounded the query to Estelle Neff which was an-

swered in the affirmative, and which has meant so much to the whole after life of the *Journal* and of the girl herself: "Would you be willing to venture your future in an attempt to establish the *Young Woman's Journal* on a sound business basis, with only dim prospects of success ahead, and the road strewn with plenty of big discouragements?" The answer took Miss Neff at once to Salt Lake City, and here in the old Constitution building, she went to work with Mrs. Gates in the *Journal* office to begin the experiment which ended so happily for all concerned. Miss Neff worked exactly eight years in the business department of the *Journal*. In that time she was general business manager, scribe, assistant to the editor, counselor-at large, and comforter to any who sought her advice, and if any man or woman found her wanting in any good or beautiful essential, the historian has never met that individual. While living in the Fourteenth ward, she was chosen by Mrs. Ruth M. Fox as a counselor in the ward M. I. Association. Miss Neff acted as Sunday School teacher from her very early years. When the Bureau of Information was organized in 1902, she was called as one of the workers and labored there until her marriage. She was married June 30, 1905, to Richard Elmer Caldwell, a bright young civil and mining engineer.

Mrs. Neff Caldwell was chosen as an aid to the General Board in October, 1902. Her trained intellect has been well used in her present position. Her education, begun in her mother's sunny home, carried forward in the B. Y. U. at Provo, still advanced in the business affairs of the *Journal*, and then crystallized in the wide and noble sphere of wife and mother, has made her the admirable woman that she is. Married with little knowledge of home labors, she set her intelligence to the problems before her, and the results have again proved that one can always make a silken purse if given the pure silken thread for a foundation. Today she is the proud mother of three beautiful and vigorous children. One son and two daughters make her life a song of praise and peace. She is now acting upon the *Journal* committee and enjoys thoroughly that slight revival of her old-time public activities. Yet has she learned the graciousness and blessedness of the perfect home life, and her voice is ever raised in glorification of wifehood and motherhood.

CHAPTER XI.

OTHER LABORS OF THE GENERAL BOARD.

The General Board meetings.—Standing committees.—Temporary committees.—Reports by General Board members.

IN the conduct of any business which involves diversified interests, the necessity for confiding each specialized interest to a small group of workers is soon felt. To require twenty people to consider the details of each branch of the labor involved in carrying on a great organization or business is a waste of time and vital force; precious hours are frittered away in useless discussion of trivial points—usually the most trivial—and decisions are hard to reach.

The local Y. L. M. I. A. boards which are small and few in number, with practically one line of work to follow, have never known the necessity for a separation of their officers into various committees as have the stake boards and the General Board. The need was felt first by the General Board, and that need grew naturally out of the various activities which were planned for the local organizations. The conduct and supervision of a magazine, the organization of ward and traveling libraries, the selection and preparation of Guide lessons, the detailed labor attendant upon conference and convention dates, topics and circulars, all these with various temporary and passing questions, required much time, labor and consideration.

In the beginning of their organized existence all such questions were brought into the sessions of the entire board. President Elmina S. Taylor and her counselors would give some preliminary thought to such problems, but they were usually brought before the Board for discussion and settle-

ment. The Board meetings, held at first irregularly, then quarterly, then, for four years (1894-1898) monthly, were found entirely inadequate for the labor involved. Accordingly, action was taken July 5, 1898, to make the meetings semi-monthly, and in the spring of 1903 they were made weekly. Until after President Taylor's death in December, 1905, these regular General Board meetings were held in the dear old parlor of her home, 158 west Third South street, Salt Lake City, Utah.

How many glorious meetings have been held in that room, and how redolent of sacred memories is that place, for all the members of Sister Taylor's Board! The piano, the pictures, the quaint parlor chairs, the green shutters at the windows, all were dear and desirable to the favored women who gathered beneath that hospitable roof. It may have been, as our president used to say, that "her girls" left a blessing behind them; but certain it is that they carried one



PRESIDENT E. S. TAYLOR'S PARLOR.

away from the holy presence of that noble woman. As long as life shall last, the memory of those meetings, that cheery home, and that gracious lady will be treasured as one of their priceless gifts, by those who gathered there.



EXTERIOR OF PRESIDENT TAYLOR'S HOME.

During those formative years much history was making for the Mutual Improvement Associations. Among the young women of the Church there was felt the vivid awakening touch of the Church school training. Girls from every part of the Church from Canada to Mexico, came eagerly down to the famous Brigham Young Academy, now University, at Provo, the parent Church school, or to others of the rapidly increasing colleges and high schools of both Church and State. The graded work done in the Church institutions, the splendid theological organization originated by the master-mind of Karl G. Maeser, the impetus towards a combined intellectual and spiritual training was felt strongly by the youth

of Zion. Its influence, with the other quickening forces of our modern "strenuous" life combined to fashion into comparative perfection the mechanism and conduct of both the young men and young women of our Mutual Improvement Associations.

The first active committee work done in the General Board was that important phase of Mutual Improvement work, Guide lessons. Projected and prepared at first by one member—Mrs. Gates—the task of discussion and revision was found too cumbersome in its detailed demands upon the whole Board. Accordingly, a Guide committee was organized, and many of the Board members have served in this exacting calling. Studies were to be selected with a thought to the varied conditions of the girls—some in struggling pioneer conditions, others located in towns and cities, with access to public libraries and to literary and theological courses in Church or State schools and colleges. The Guide committee itself now struggles with these problems and reaches a tentative conclusion, while the results are brought into the full session of the Board there to submit very often to lively discussion and substantial revision. Again and again the report is referred back to the committee, for the work is far-reaching and important. When finally approved and printed, few who read them realize the amount of time and labor their preparation has involved.

The organization and labors of the *Journal* committee have been spoken of in a previous chapter. No one should think these labors light. All criticism of *Journal* articles and methods necessarily finds its way to their ears. There are doubtful articles to consider, literary aspirants to encourage, or dismay. The steady policy of giving first place to local talent involves more than one problem, while financial questions are, like the poor, ever with them.

The traveling library movement, which had become very

popular in the women's clubs throughout the country, soon found its way to Utah. The proposition came before the Board, introduced first by Mrs. Ruth M. Fox, that traveling libraries should be organized throughout the wards and stakes, and at length the Board, December 10th, 1898, passed upon the question favorably. These traveling libraries were not in any way to conflict with the regular stationary libraries owned and managed by the various ward associations; but the stake officers were to purchase some of the best books, and these were to be boxed in sets by the stake officials and sent around to the various ward associations. The boxes were to be left for a stated time in a ward, then to be sent on to the next ward. It was hoped that the fact that there was a set time in which to read the books, would help to increase the interest of the girls. This has proved to be the case. Today there are over 4,000 books gathered by the stakes into traveling libraries and over 20,600 in the local libraries. These traveling library books are divided up into small lots, for convenient distribution. The time for exchange of sets is generally at the stake conference held four times a year.

The necessity of wise selection and supervision over the reading matter supplied the pliable minds of girls foreshadowed the formation of a library committee in both general and stake boards; for the work of establishing the libraries is but one phase of the work required of this standing committee. Organized December 19th, 1898, with Mrs. Ruth M. Fox as chairman, this committee soon faced the problem of selection and purchase of the required books. This led to long printed lists in the *Journal* of proper books from which the libraries could choose. Miss Sarah Eddington, who became chairman in January, 1908, has undertaken and carried through a detailed supervision of all ward and stake libraries. Getting into direct communication with

ward librarians, the general committee have, by a discreet policy of selection and elimination, brought this feature of the work up to a high standard. They have given an excellent variety, including works on history, biography, manners and morals, poetry, travel, nature, science and fiction. In 1910 the lists of books recommended in previous years were collected and published, together with instructions to librarians in regard to raising funds, selecting and purchasing books and other valuable information; these were issued in the form of a catalogue, being distributed free to stake and local librarians.

One of the most important committees organized in the General Board is that on conventions. Like most if not all the standing committees, the personnel of this committee is changed every year or two, the Board being sufficiently large to permit it—the work and the women receiving benefit from such change. This committee has charge of convention dates, plans and circulars. It meets with a like committee from the Young Men's Associations to appoint dates for the fall conventions. In addition, a circular is prepared, dealing with the topics to be treated and the modes of procedure. The June conference committee, as might be supposed, is divided into sub-committees on transportation, program, amusement and refreshment.

A temporary committee, of very long standing, was organized December 4th, 1899, called the history committee. At first only a pamphlet was to be written, then a history, to which was subsequently added the idea of biographical sketches and stake histories—with illustrations. Thus grew into being the published story of the Young Ladies' Mutual Improvement Association.

A committee organized in January, 1909, is one for which a suitable name has not been found. Of this committee Mrs. Julia M. Brixen makes a most efficient and capa-

ble chairman. Its duties are to look after girls who do not have proper home environment, and to help safe-guard the interests of working girls.

Many temporary committees are formed to attend to the details of various activities, such as the committee on building, referred to in another chapter; and the committee on furnishing the rooms now used by the Y. L. M. I. A.

One more important and beautiful interest which concerns all alike is entrusted to the general music director and organist. They have a general oversight over the music used in the associations, and often assist ward music directors in the choice and purchase of suitable glees, trios and solos. They have charge of the music in the June conferences in our departmental work, and supply half the music for the general assemblies.

A minor detail of the work done by the General Board is contained in the report of the varying conditions found by its various members in their visits throughout the country. On the return of such member, she hands in a report on a printed form furnished her by the secretary. A comprehensive view of each stake is thus furnished the Board, especially as this report is supplemented by oral statements of more or less importance. In this way President Tingey and her Board keep in complete touch with every local and stake organization in the Church. Here again is a segment of the delicate machinery which ties together one of the strongest and most united organizations of women in this world.

The work done by the members of the General Board is duplicated, in varied measure, by stake and ward boards of the associations. Wards are not robbed of their individuality; they may vary their methods and studies, introduce fresh ideas, institute new plans. Indeed this is often done. Visiting General Board members come home from conference or convention with vivid seed-thoughts gathered from stake

and ward sources. The summer time, unprogrammed and entirely free, is a fruitful ground in which the local officers may plant new ideas and devise up-to-date studies to keep the girls together and to meet local conditions.

Thus the Mutual Improvement lines are broadened and the communal lives of the girls enriched. Each ward, each stake, has an individuality of its own; no two are alike. But like the varied leaves on the fig-tree, each bears on its broad surface the bright impress of a mutual purpose, a Mutual Improvement.

BIOGRAPHICAL.

NELLIE COLEBROOK TAYLOR.

The subject of this sketch was born in Cheltenham, England, May 31st, 1848. Her parents were both in the Church, and when she was but two years of age they emigrated to Utah, bringing her, their only child, with them. They were both of gentle breeding and the trials of pioneer life were very severe to them. The mother's natural taste and refinement was supplemented by a very shrewd ability to create and utilize opportunities; and the girl Nellie was given every educational advantage. Although she was very diffident, her queenly presence commanded instant respect and admiration. She was only sixteen years of age when her parents received a note from President Brigham Young saying:

"*Dear Brother and Sister Colebrook:*

"Would you allow your daughter Nellie to act upon the stage? It would very much please me.

"Your Brother,

"BRIGHAM YOUNG."

How had he, the President of the Church, divined all the secret aspirations and ambitions of that reserved and shy soul? Who had heard from the sensitive lips one word of all that had burned in her heart? To Nellie these questions always remain unanswered. But she was a bubble upon the bosom of her own swirling emotions for days after that magic

missive was received. Her parents consented for their cherished daughter to go upon the wonderful pioneer stage of the wonderful pioneer Salt Lake Theater; for the path of the histrionic aspirant was as guarded on that family stage as in any other walk of life—the corruption and vice of stage life of the world had not crept in. The performances were as much a part of the social life of the pioneers, as were their balls or concerts. Theaters were opened and closed with prayer, and no immoral play was permitted to appear.



NELLIE C. TAYLOR.

And so Nellie Colebrook became a part of that unique life. She appeared with all the celebrities who remained for a time in Zion—McCullough, Edwin Adams, Pauncefort, the Irwins, Mme. Schiller, Julia Dean Hayne, Annette Ince, and Ben De Bar. She was leading lady during the sixties; and was an actress to be proud of. McCullough offered her $500 a night and the costumes furnished, if she would play with him as his leading lady. She was naturally tempted by this munificent offer; but the wise and good man, Brigham Young, who had called her to the stage, gave her a long afternoon counsel, and she decided to remain at home. After

her marriage to Bishop George H. Taylor, she left the stage, never to return.

For more than a quarter of a century, she was identified with Mutual Improvement work. She served as president of the Fourteenth ward Y. L. M. I. A. for five years, when she was appointed second counselor to Mary A. Freeze of the Salt Lake stake board, holding that position for fourteen years. On the call of President Freeze to the General Board, Nellie was made president of the stake. When the Salt Lake stake was divided, she herself was called to a place on the General Board, to act as an aid. She was one of the most popular members of the General Board, possessing a wonderful power to reach the hearts of the girls with her inspired appeals, and she traveled much in the pursuit of her calling in the Mutuals.

Her health was poor in later years, and in 1908 she took a trip to England, where her younger son was laboring as a missionary, to secure genealogy and in the hope that her physical condition would be improved. Returning in the best of spirits and much restored in health, she at once resumed her work on the General Board. She had enjoyed her labors in England, as an unofficial missionary, and was the more ready to plunge into her Mutual work on her return. But there was a wider sphere, a longer mission, a greater and far more blissful duty awaiting her. She was wanted in the world of spirits. She was taken violently ill in the latter part of March with paralysis of the brain, and after seven days of stupor, she passed peacefully away, watched over by her devoted son and loving friends. With sweetness and peace she lived out her life; in peace and merciful unconsciousness she fell asleep. "How beautiful upon the mountains are the feet of them that bringeth good tidings, that publisheth peace!"

EMILY CALDWELL ADAMS.

It is an encouraging thing for a girl reared in the country to find that many of our brightest and best workers in the ranks of the Mutual Improvement Associations have been born and educated, or partially so, in small country villages. This was the case with Mrs. Emily Caldwell Adams. She was born at St. Johns, Rush Valley, Tooele county, Utah.

Her parents moved to Tooele City when she was fourteen years of age, and here she rapidly absorbed what education and advancement the larger town had to offer. She was chosen, when seventeen years of age, to be counselor in the Y. L. M. I. A. to Miss Maggie Heron of Tooele. At the



EMILY CALDWELL ADAMS.

death of Sister Heron, she was appointed president of the association. Miss Caldwell resigned from this position to go to Logan and attend the Brigham Young College in that place. The Caldwell family moved to Salt Lake City in 1892 to secure better educational advantages for their chil-

dren, and Emily at once entered the University of Utah. She was also set to work in the Mutuals, being chosen as counselor to Nellie Morris, in the Fifteenth ward association. Later, she was chosen by Sister Mary A. Freeze, as an aid in the Salt Lake stake board. When President Freeze was called as aid in the General Board, Miss Caldwell was appointed to act as second counselor to President Nellie C. Taylor, in the Salt Lake stake presidency of the Mutual Improvement associations. In the division of the stakes, in 1904, she was chosen by Sister Elmina S. Taylor to act on the General Board as an aid. In June, 1899, she was married to Thomas Adams, a rising young lawyer. He was also country born and reared, and was a substantial member of the legal profession, and an honor to the Church and Kingdom of God. Six years after their marriage, Mrs. Adams was left a widow, with an only son, four years old.

Ever since her entrance into the Board, Mrs. Adams has been an indefatigable worker, both in traveling and on committees. She is an excellent speaker, and has a clear mind and a comprehensive grasp of every subject in which she may be interested. In no better way could her sweet faith and trust in God and His providences be demonstrated than in the womanly courage and patience with which she has faced life since her great trial. One highly commendable feature of her strong character was shown in the firm refusal to shroud herself in widow's weeds. Only the tender sorrow in eyes and mouth have betrayed the suffering which she has so sacredly guarded. Her life and character furnish a true model for the young daughters of Zion to emulate.

MARY E. CONNELLY.

Too often modest worth is left to labor in obscurity. However much modesty and humility may be admired in the abstract, the aggressive person is apt to be set in the front ranks. But, fortunately, the common voice of humanity demands that leaders shall possess something besides aggressiveness. There must be real, not superficial, qualities of superiority, else the proud courage is found to be empty pretense, and the world seeks a better leader, a wiser voice. When, however, gifts of intellect are united with

genuine diffidence and humility, the few will discover the rare combination, and they will hasten to make their discovery known to the public. This has been the case with the subject of this sketch.

The mother of Mary Connelly was born in England, and made the usual sacrifice of all her family associations and friends to join her fortunes with the "Mormons." Mary was born Feb. 19, 1876, in Salt Lake City. She was a thorough student and was deeply interested in her work. She graduated from the U. of U., in the Normal course, when she was but eighteen years of age, and, four years later, took out a degree in the college course. Since that time, Mary has taught school, first in the district schools of the city, and later in the Salt Lake high school.



MARY E. CONNELLY.

Her nature is too deep and full to spend itself on the surface of life's stream. When old enough Mary entered the Y. L. M. I. A., and served for a time as secretary, later as counselor and then as president of the Twenty-First ward association, Salt Lake City. On the division of the ward she

was made president of the Y. L. M. I. A. of the new Twenty-Seventh ward. Only a few months later, President Nellie C. Taylor called her to the position of aid on the Salt Lake stake board, and shortly after, she was asked to act on the General Board, where she has since labored diligently in her position as aid. Miss Connelly is now editor of the *Young Woman's Journal.*

Those who meet this modest, quiet young woman for the first time, do not guess at the depth of her experiences, nor the strong current of her soul. She carries to every darkened room and to every saddened heart of her acquaintance the sweet flowers of earth, and those sweeter blossoms of tender love and sympathy, that never bloom till the heart has been itself wrung with secret sacrifice and purified by silent suffering. She is a convincing speaker, and possesses the training and capacity to do much splendid work for the cause of truth.

ELEN WALLACE.

Elen Wallace possesses many qualifications which go to make up leadership. If it were not for her shrinking modesty, she might attain eminence. However, her talents may put her where her lack of aggressiveness might never find her. She is a sister to Mrs. Rose Wallace Bennett and has the same artistic temperament, and the same convincing testimony of the truth. After leaving the district school Miss Wallace took a course in the L. D. S. University, and has since taken special studies in the University of Utah. This has been supplemented by an extensive course of private reading and the advantages and culture of foreign travel.

She began work in the Mutuals at a very early age, acting first in the position of second counselor and later as first counselor in the Y. L. M. I. A. of the Seventh ward, Salt Lake City. She was an aid on the Salt Lake stake board, for one year, prior to the division of the stakes in 1904, and when that board was disbanded through the division of the stakes, was appointed by President Elmina S. Taylor to a position on the General Board to act as aid. Here she has labored with zeal and quiet enthusiasm, and

although her voice may not often be heard in the long and busy councils, when she does speak, her words are tempered with wisdom. In January, 1905, she was chosen to act as associate editor of the *Young Woman's Journal*, and gave



ELEN WALLACE.

great help and skilled assistance in this position. She has since worked on the *Journal*, Traveling Library, and many special committees, doing most effective work, as her ability enables her to act in many diverse lines. Miss Wallace has traveled extensively in the interest of the Board. She has a charming personality and is very popular wherever she is known.

CHAPTER XII.

CLOSE OF PRESIDENT TAYLOR'S MINISTRY.

Her Character.—Her Death.—The Funeral Services.

THE great difference between the religion of the ancient Hindoos and Christianity, is the difference in the relation of the individual to the whole. The subtle force of the East India dogma lies in its power to take the soul half way on the high road to heaven. The message of both Brahma and Buddha contained the first principle of true religion; that is, the devotion of the individual to the whole; the giving up of the self and selfish will to the will of a Higher Power, but the second part of that eternal principle of progress is lost to the East Indians, or they have long since perverted its meaning. The end in the Hindoo religion is a final absorbtion of human souls into the divine Nirvana. All individualities lose their identity in this principle or essence. Nirvana might be described as ethereal light and peaceful radiance.

The teaching of the Savior was the same as that of Buddha so far as the first part of the principle is concerned, namely that of the giving up of the individual will to a Higher Will; this is the first vital step to be taken by the eager proselyte of eternal truth. But Jesus taught that this voluntary submersion of the human into the divine will resulted not in any loss of identity, but in a final glorification of the individual. The follower of Jesus gave his soul in order to regain it, still as an individual soul, in its purified and exalted form; it was not to be absorbed into a principle or spiritual mass, but to come forth as Jesus Himself did, with a celestialized body, with which to eat and drink, and with all the parts of the human body purified and exalted.

There is one thought which comes frequently to the student of the lives of the great men and women who have

made the history of this people. It is said that Joseph Smith and Brigham Young performed such and such labors; but it is also true that the glory should not be ascribed to them, except as they were the instruments of the Lord. It is the Savior who has done this and that work. Again, the Savior Himself was quick to acknowledge that He came not to do His work, but the work of His Father.

The consideration of the character and life work of Elmina S. Taylor, the details of her death, and the attendant impressive ceremonies, are presented in this chapter, not so much because of her own greatness, great as she was, nor because of the reverent love accorded to her by all her associates; but rather for the lessons taught, and the ideals which will be thus awakened within the hearts of the daughters of Zion. No one was so ready as she to sink her individuality in the measure of that whole work; for this reason, if no other, posterity will be anxious to fathom the causes which made her life what it was, and her reward what it will be. If we would attain to her fullness, we must study her life and follow her example. Thus we might study the life and work of any true Saint, and through that inquiry learn perhaps as much of the character and purposes of the Lord who inspired the individual as of the personality of the subject of our study.

The most striking characteristic of Elmina S. Taylor was her reserved modesty. This amounted almost to a fault, for it reacted at times upon her life; but it was a trait, not an integral part of her character. When aroused or assailed, or when personally attacked for principle, she lost that shrinking reserve, and stood forth in defense of herself as an exponent of a part of God's work upon earth. So now, we would call forth the character and life of our departed leader, clothed in the record of her deeds and accomplishments, that we may study through them the purposes and results of a Divine will made manifest in the history of the Mutual Improvement Associations.

The contribution of Elmina S. Taylor to the life and success of the Mutual Improvement work among the girls was amazingly great. She imparted dignity to every cord and sinew, nerve and tissue of the Mutual body. No hamlet so remote, no girl so distant, that the force and power of the leader was not felt directly or indirectly. With that dignity of spirit came a certain healthy formality of procedure, a quiet sobriety of demeanor, and a careful recognition of all the proprieties.

Sister Taylor was the soul of frugality; not the parsimonious closeness that sometimes masquerades under that name, but she had a perfect knowledge of her resources and she made a consistent and prudent distribution of such stores and means as came under her care. She was not given to parading her powers in this direction, nor the resources of the association she represented, any more than she was of announcing from the housetops the extent of her private charities and incomes; but neither had she the least disposition to conceal any information desired, wherever such a wish was legitimate and proper.

Her nature was deep, rather than broad, so that the depth of love which surged through her for "my girls," as she always lovingly called them, was rather an expression of her intimate personal relation with the particular girls enrolled under the banner of Mutual Improvement, than it was any natural outpouring towards all humanity. This close, individual relationship brought its own reward in the ardent devotion which it inspired in every girl who joined the association, and, therefore, partook of the silent but forceful spiritual influence of the leader.

The characteristic which made her long administration so pre-eminently successful, was her splendid executive ability, combined with a certain large wisdom, which never allowed her to be partial or selfish. She was a "natural born leader," as the phrase goes among us; she was a fine reader of

character, and had the gift which generally accompanies that trait—the gift of discernment. She was so discreet that she could enjoy the confidence of her immediate associates, without betraying one to the other. She was endowed with the power and wisdom to command; this was ever present with her, even upon her dying couch—the word spoken from her lips must needs be obeyed, although she rarely spoke in anything but gentle tones. How subtle, and yet how apparent is this gift of leadership; it has many component parts, and rarely do they all unite in one person, as was the case with Sister Taylor, and Sister Eliza R. Snow.

The foundation of every true character must be integrity; that old-fashioned term, which means so much, and which can rarely be acquired. President Joseph F. Smith dwelt upon this trait of Sister Taylor's character, when speaking at her funeral. It was a deep-sounding note which ran from her out to every soul marshaled under her leadership. Genuine, true, wise and clear-sighted—this is what she was, pre-eminently. To know the right and to do it, what more can any man or woman do! This she did, come life, come death.

She made her whole-souled contributions to the public good, undertaken ever reluctantly, but carried forth faithfully to the day of her death. If one would ask what was the character of the Mutual Improvement Associations for girls during the first third of a century, let him study the lives and characters of the two women, Eliza R. Snow and Elmina S. Taylor, who led them during that period. It is a solemn thought that the one who stands at the head of a great movement or community, imparts, whether he will or not, much the same character to his people, his work, and his time, that he himself possesses. For his strength, he will give strength; for his weakness, he will impart weakness. God will overrule it all, but the individual will dominate the whole, as the influence of the whole will determine the nature

of the individual. When the wicked rule, the people not only mourn, but they deteriorate; and so, likewise, when the righteous govern, the people rejoice, and are elevated and stimulated to good works.

Come we now to a consideration of those details which preceded and enveloped the closing life-movements of the great woman whose character meant so much to the cause of Mutual Improvement. Peacefully she had lived, peacefully she died. She had loved and served, and at her death all Israel mourned. Like Deborah of old, her victories and her honors were divided among the men and the women who labored and fought side by side with her. Had she sung a song of praise to God, she would have marshaled, as did the prophetess, her counselors and her scribes, her aids and her leaders of hosts, to stand forth and receive each her full measure of praise and good report. And she too would have characterized herself, first and always, as "a mother in Israel!" Then, like Deborah, she would have called upon the priesthood—her Barak—as the crowning feature of her song, to arise and bear off his honors with due meed of praise and glory. Like Deborah, she would have closed her song, giving forever to God the Father and His Son Jesus Christ, all honor and dominion, and this tribute would embody her life work,with a note of triumphant praise to every assisting power, forgetting and losing herself in the passion of gratitude which her victory had inspired.

The health of Sister Taylor was very uncertain for several years prior to her death. She had a paralysis of the throat, which prevented her from swallowing. This was the disease which caused the death of the famous writer, George Eliot. Sister Taylor grew weaker and weaker, for she found it impossible at the last to swallow even liquids; indeed, that was often harder to do than to swallow a little solid food. Her heart was also affected, and she had many sinking spells. But her indomitable spirit carried her over pangs which

would have slain weaker souls. She was nursed and watched over by her husband and her only daughter Mae, between whom and the mother there existed a reverent devotion, rarely seen even in an only daughter and her mother.

The weekly meetings of the General Board were held in the dear old parlor till the last; and though Sister Taylor was not always strong enough to sit up during the entire session, she would lie on the couch, quietly listening to the discussions and suggestions. But if any difficulty or possible dissension arose, or a decision was doubtful, she would arouse, and with uplifted head and in ringing tones pour forth eloquent words of inspiration until every one present would acknowledge that God was with Sister Elmina S. Taylor.

In the late fall of 1904, the strong spirit began to lose its hold on the frail body. Though her associates saw she was gradually growing weaker, few realized that the end was so near. She arose every day, was dressed and walked to a couch in the room adjoining her bedroom. Her cough grew gradually worse, though she rested well at night. Monday evening she seemed unusually well, and sat up half an hour reading the paper. But in the night she grew worse, and in the early morning the household was called. The change had come. At eleven-fifteen, Tuesday morning, December six, nineteen hundred four, she merely ceased to breathe. There was no struggle, no spasm of pain; only the spirit forsook its mortal tenement and the body was at rest.

Our high priestess was dead, but so beautiful was her life, and so peaceful was her death, that a chastened, glorified calm rested everywhere about her. Those who had known her, rejoiced and were glad because of the fullness of her life and its infinite meaning; even those who knew her not, were touched by the largeness of her labors as manifested in the devotion of her associates.

The funeral was typical of her, and of her religion. The story of that service demands a place in history, both because

of what it was and what it meant. The members of her own Board were called together, and the funeral arrangements were perfected under the efficient leadership of her first counselor, Sister Maria Y. Dougall. The exquisitely beautiful clothing, all of fine white linen, as is the custom among us, was fashioned by the reverent fingers of the women who had labored with her so closely and intimately. With an exact appreciation of simplicity, economy and justice, she had in life deprecated the extremes to which the custom of sending floral tributes to the dead had been carried by some of our people; but even she would have accepted gladly the munificent outpouring of flowers which came spontaneously from far and near. The stricken love of all her associates could find expression in no better way than to crowd her bier with floral tokens of respect and reverence.

The General Board of the young men, with President Joseph F. Smith at the head, united with the young women to carry forward the public arrangements for the funeral.

The services were held in the Assembly Hall. The hall was decorated profusely with white bunting and potted palms, with smilax drooping in the folds of the white drapery. Ferns and great vases of white chrysanthemums garnished the pulpits. The seating of the vast auditorium was under the charge of white-robed girls, and the choir chairs were filled with lovely girl singers, dressed in spotless white. The music was under the charge of Sister Alice C. Tuddenham, and Sister Lizzie Thomas presided at the organ.

The General Board of the Young Ladies assembled at the Taylor home and walked, with other close friends, behind the hearse to the hall. The services were presided over by President Joseph F. Smith, and the pulpits were filled with the leaders of the various organizations. The last two historical women living at that date, Bathsheba W. Smith and Emmeline B. Wells, occupied seats in the upper pulpit, and both spoke a few words of consolation and appreciation. It

was an impressive sight to the thoughtful, that the only woman who was present at the original organization except the members of President Young's household, Mrs. Bathsheba W. Smith, should help to lay away the first general president of that association, after thirty-five years of active M. I. A. history had been made.

The pulpits and the casket were enshrined with the many floral tributes sent from organizations from near and distant stakes and from personal friends. But the loveliest tribute of all was that which was designed to represent every girl in Zion: a great blanket of green enriched by fifty-six tea roses to represent the stake associations; and in the center the words, "From Your Girls," wrought out in pure white narcissus flowers. This completely covered the casket. As each member of the General Board passed on her way to her seat in the pulpit, she dropped a single American Beauty rose on the blanket as her own slight offering of love.

When the tuneful voices of the white-robed choir-girls arose in the first hymn, all hearts were moved with sorrow and with praise. "Thou dost not weep to weep alone," sang the silver-throated girls, and the gentle melody stilled rather than augmented every emotion of distress.

The opening prayer was eloquently offered by Elder John Henry Smith. The second hymn was that one of matchless sentiment by Eliza R. Snow,

> "O, my Father, Thou that dwellest,
> In that high and glorious place."

The speakers of the occasion were surely inspired. Rarely have so many spontaneous tributes and eloquent phrases fallen from the lips of our leaders; but space will not permit their repetition. The speakers were, President John R. Winder, Counselor Maria Y. Dougall, Elder J. Golden Kimball, President Bathsheba W. Smith, in behalf of the Relief Society; Sister Susa Young Gates, Sister May Anderson,

representing the Primary Association; Patriarch John Smith, Sister Emmeline B. Wells, Sister Ruth M. Fox, and the closing was an eloquent discourse from the lips of President Joseph F. Smith. His remarks are so replete with wisdom that they will be given here:

After reading a few verses from the first and second chapters of I John, he said:

I do not wish to detain the congregation. I wish to say that I indorse, without recourse, all that I have heard said today respecting the character, life, labors, virtues, wisdom, judgment and intelligence of our sister, Elmina S. Taylor. Pardon me if I make such a broad expression, but I will say that most people of my acquaintance—and I presume it will apply generally—that most people walk very largely in a light that is borrowed, like the light of the moon borrowed from the sun. I have known a few men and women in the world who do not seek borrowed light, for the light is in them and they walk in the light, and they have fellowship with Jesus Christ and with their associates, with the Church, and with the Kingdom of God in the earth, and the blood of Jesus Christ hath indeed cleansed them from all sin. I will give it as an opinion which I have held many years, because of my connection with these Mutual Improvement Associations and with Sister Taylor, that she was one of the few in the world who had the light within her, and who had the inspiration and the intelligence that is born of truth and of the forgiveness of sins, of the cleansing blood of Jesus Christ, and she walked in it, and therefore she had power among her associates and her sisters. She was legitimately the head of the organization over which she was called to preside. She borrowed no influence from others. She bore her own influence upon the minds of those with whom she was associated. There came out of her soul the spirit of wisdom, counsel and judgment, and her mind was clear in regard to the truth; and she always spoke as one possessed of more than ordinary intelligence, which she really did possess.

Now, it is not my custom to speak praise of our departed loved ones. I would rather dwell, if the time would permit me, and I had the opportunity to do it, upon the glorious

future that awaits them, upon the certainty of eternal life which they have espoused, which they have won for themselves. I would rather dwell upon the goodness and glory of God's message of life and salvation to the children of men. But I have felt to say these few words in indorsement of what has been said by our brethren and sisters with respect to Sister Taylor. It was said that she was a strong character, she had a strong personality. This is true. But the very strength of that character and personality was tempered and softened by the choicest spirit of kindness, of love, of mercy, and of charity that ever, in my judgment, adorned womankind; and while she possessed this strength of character and this strong personality, it was always bent in the direction of righteousness, in the direction of truth, for the uplifting of her associates. Herein is where she shone most brightly, because all her thoughts and all her energies were directed in the right channel and for the right cause. And she was singularly free from mistakes and from those little imperfections or weaknesses, which are so often exhibited by fallen human nature.

My brethren and sisters, we have lost a valuable soul from among us in the flesh. I sometimes marvel why it is, when these spirits are so few and so far between, that they should not, in the providence of God, be permitted to remain a little longer with us. She was not so old but that she might have lived for many, many years and continued her labor amongst us. But in God's providence the youth even, the brightest, sometimes, amongst us and the most faithful, the most diligent, those who seem to be qualified to accomplish the greatest good, are often permitted to go before; while those who need light, who borrow light, who are seeking light and intelligence and who are susceptible to it and are striving to absorb it in their souls that it may become a part of them, remain to struggle along with their imperfections and with the difficulties that they have to meet with in life, to do the best they can. And I come to the conclusion that God intends that we shall feel and know that it is not man, nor the arm of flesh, that we shall put our trust in; but that we shall depend upon Him, and put our trust in Him, though the world is opposed, and all the forces, it seems, of evil, are arrayed against the work of the Lord.

One of the sisters remarked that if the world could see and know the virtue and the purity of life of such women as Sister Taylor and her associates in the Young Ladies' Mutual Improvement Association, it would seem that they would hold their tongues. This I fear is a mistake. I believe that it is because the wicked see the virtues and see the purity of life, the honor and uprightness, the faith and fidelity of the daughters of Zion and of the faithful sons of Zion, that they are stirred up the more to bitterness, hatred and envy, as the wolf is stirred in his hunger and ravenous appetite against the innocent lamb. The more purity you have, the better you live, the nearer unto God, the more upright you are, the more the wicked will hate and persecute you, and say all manner of evil against you falsely; for so they did against Him who was without sin or blemish, for it was against Him who was purer than all and better than all, who had more intelligence than all others that ever lived in the flesh, they cried, "Let His blood be upon us and upon our children; crucify Him, put Him to death." And I say again, that the wicked in the world hate, and will continue to hate you as long as you continue to possess virtue, purity, honor and truth, until He comes whose right it is to reign in the earth as King of Kings and Lord of Lords, and shall execute judgment upon the wicked, and the ungodly shall be forced to bow the knee, and their blasphemous tongues shall be forced to confess that Jesus is the Christ, the Son of the living God. Now, I think you will find this to be the truth.

The Lord bless you. I will say to Bishop Taylor, God bless you, and help you to continue to be the man that you are; all good wives help their husbands to be good, that is, if there is any good in them. To him I say, the Lord bless you, comfort your heart, give you that strength that is needed to enable you to continue your labor as a shepherd in Israel and as a guide to the flock over which you preside as a bishop of the Church; and that you and yours may be blessed and filled with joy, satisfaction and the knowledge that you possess all the glorious privileges and rights that belong to her that has now gone before you, that you will meet her again and enjoy her society forever and ever in the mansion that is prepared for you, or will be prepared for you, when you shall be gathered into the Kingdom of our God. This is

my prayer for you. Ever be true to the Gospel of life. And to the children I say, be true to the examples of your mother, walk and follow in her footsteps, for she was inded a true mother in Israel, and a wise counselor, a glorious, good woman. God bless her memory to all those who knew her, and may her fame and her name be handed down from generation to generation by those who love God and who strive to keep His commandments, is my prayer in the name of Jesus, Amen.

Elder Thomas Hull then read the following:

RESOLUTIONS OF RESPECT.

By the Young Men's Mutual Improvement Association.

"Sister Elmina S. Taylor, president of the Young Ladies' Mutual Improvement Associations, having died at her home in Salt Lake City, December 6, 1904, at the age of seventy-four years, and after twenty-four years of faithful service as the supreme head of our companion organization, the Young Ladies' Mutual Improvement Associations:

"It is resolved by the General Superintendency, for themselves and for the Young Men's Mutual Improvement Associations throughout the world:

"That we express in unqualified terms our praise of the splendid organization of the young women of Zion brought up to its present perfection under the presidency of Sister Taylor;

"That we recognize in the vast labor which this achievement has involved, the triumphant consecration of a noble life, whose whole soul—with qualities of mind and heart peculiarly adapted to the duties of leadership—was dedicated to this service;

"That we sympathize deeply with the officers and members of the Young Ladies' Mutual Improvement Associations in the sorrow of their parting from their distinguished president, who had won completely their respect for her wisdom, and confidence in her executive judgment, and their unfeigned love;

"That we commend the glorious example of her life in its unselfish devotion to the highest ideals of culture and improvement, to the emulation of the young women of our people,

and her memory to the reverence and honor of all who love righteousness and who delight in the happiness and well-being of their fellow men."

The Young Ladies' choir then sang the closing hymn: "Rest for the Weary Soul," and Apostle Rudger Clawson pronounced the benediction.

At the cemetery the arrangements were no less beautiful —though different from those at the Assembly Hall. The associations belonging to what was formerly known as the Salt Lake stake had lined the grave with a cloth of pure white thickly covered with fern and evergreen leaves. Into this beautiful receptacle the casket was lowered and the spot dedicated by President Nephi L. Morris of the Salt Lake stake.

Silently her associates stepped forward, dropping their roses within the tomb and over all the white and green canopy was folded. No touch of the cold earth came near her, for she was literally buried beneath a bed of roses and the harsh sound of falling earth was deadened by the soft petals. The mound was made and over it was laid the beauteous blanket with its floral legend "From Your Girls." Other tributes from hearts just as warm were tenderly arranged, and all was completed.

Thus closed the life and labors of Elmina S. Taylor. With that closing ended the first period of organized work among the young women of Zion,—thirty-five years of active existence —thirty-five years of preparation. Had the lessons been well taught, and well learned? Only eternity may answer these questions. We of mortality are so apt to measure life and character by visible results, not immortal souls; while God sees only the individual. The busy city, the crowded harbor, the ships upon a hundred seas and the smoke of industry in a thousand valleys, these are our finite measures of success; while to the Creator, they are but children's playhouses in the sand. The beating hearts, the struggling hands,

the developed power and the intelligence of the single soul, of these He makes His scales wherewith He weighs all of life, here and hereafter. Whether the house were log or marble, matters not in the final measurement. The story of the rise and fall of nations and individuals is the same yesterday, today and forever. Only one thing accumulates, and that is the individual comprehension of the infinite. All else is but transitory and tributary to that immensity of single existence. Beneath all single expressions of the law lies the glorious fact that each single effort for righteousness makes definitely for the ultimate triumph of the immortal Good. And when superior souls fight the good fight and win the victor's crown, the warfare is made the easier and the better for every soul upon earth, and even for the hosts of heaven.

BIOGRAPHICAL.

ALICE CALDER TUDDENHAM.

Alice Calder was born in Salt Lake City, March 5, 1875. She is the daughter of William Calder. Her parents were of Scotch stock, her mother being of the famous McGregor clan. Alice possessed superior elocutionary gifts in addition to her musical powers, and almost from infancy was a prominent figure in all the ward entertainments. She loved music, and was made music conductor in the Twenty-First ward when a very young girl. She has considerable skill in conducting, and has trained many glee and chorus clubs in her ward associations. She has also worked in the ward Mutual as counselor and secretary and her love of literature is second only to her passion for music. Alice has received a good education, having attended the private school of that once well known instructor of the young, Mrs. Camilla Cobb; she also attended the State University. She was made music director for the General Board in 1898. She was a member of the tabernacle choir for several years where she gained ideas in expression and conducting from Utah's popular choir leader, Evan Stephens.

Since her marriage to William J. Tuddenham in 1900,

Mrs. Tuddenham has necessarily been less active in public. She possesses a sunny, happy disposition, and wins the saddest and sorest soul to her side, if given the opportunity. Her natural love of domestic pleasures makes it difficult sometimes to know where the line is to be drawn between public and private cares. But wherever she is, there will be sunshine and music.

Mrs. Tuddenham is the mother of four fine children, one boy and three little daughters. She is a devoted mother and wife, and laughingly admits that she is too engrossed in her happiness at home to venture very much into public life. Yet she retains her position on the General Board, and often comes into the weekly meeting to assist in every phase of the work done there. She is broad in her sympathies and full of suggestions on many subjects. She, with the two organists, is now engaged in the preparation of a special song book of music by home authors and home musicians, for the Y. L. M. I. A. She is very enthusiastic in whatever she undertakes and carries forward her duties with vigor and success. She is a born leader in musical matters, but none the less a successful wife and a devoted mother.



ALICE CALDER TUDDENHAM.

MATTIE READ EVANS.

In no other branch of art is Utah so interested as in the beautiful art of music; it has often been remarked by visiting strangers that no place of its size can compare with Utah in the production of musicians, both vocal and instrumental. It is indeed an honor therefore to be so gifted and so

well-trained that one stands in the front ranks of our home artists. This distinction is certainly due the subject of this sketch, who is still young and full of brilliant promise for the future.

Mattie Read was born in Nephi, Juab Co., and is the daughter of Walter P. and Martha A. Pond Read. She was educated in the public schools and later in the State University, the family having removed to Salt Lake City when she was very young. Her mother was of a sensitive and refined nature, and reared her daughter to be a true Latter-day Saint. The father is a local financial leader, and Mattie has therefore had excellent opportunities to develop her gifts. She was organist in her ward for some time, and came into the Board as general organist in 1897. She has been a faithful Mutual worker from her very early years, acting as treasurer of the Twenty-First ward Y. L. M. I. A. for some years. She was organist of all the auxiliary associations of that ward as well as ward organist. In 1902, she went to Germany to study music. She studied in the Sterns Conservatory for a year and a half, and afterwards for over two years under Godowsky, who is the recognized leader in his profession in Germany. He was so satisfied with her work that he offered her a position in a conservatory for girls in the United States. Miss Read declined this offer, being anxious to return to her home and people. Since her return, she has demonstrated her powers as a musician, both in public and private. Her work with the ladies' chorus in a recent June conference of the Mutual, although performed under great difficulties, proved her a musician with ability along this line.



MATTIE READ EVANS.

Miss Read was married to Mr. P. Carl Evans, a lawyer of Salt Lake City, in 1907, and is the mother of one little daughter. She has tried to keep up with much of her public work, for she has been often in demand for concerts and local musical work. She is organist of the Eighteenth ward choir besides retaining her large class of private pupils. She is one of the interpretive teachers of the city, and her waiting list of pupils is always large. She plays with exquisite expression, but her chief quality is that of musical pedagogy. She has the gift of developing the art in others and even if she were not so highly trained herself, she would still be very popular because of this rare gift.

Mrs. Evans is of delicate and refined manners and possesses the spiritual magnetism which is called "soul" in art circles. The General Board is fortunate in the labors of this young woman, for her strength of character and her pure testimony of the Gospel but serve to mark with shining contrast the extreme diffidence and shyness of her retiring disposition. The future years, when her children are reared and home is not so insistent in its demands, may well be expected to utilize the wealth of experience she is acquiring. This in turn she will bestow upon the association which, after her happy home and its beloved inmates, has claimed her first love.

ELIZABETH THOMAS SARDONI.

Surely every dweller in Zion has heard of the famous pioneer musician, Charles J. Thomas. He was of a musical and well-educated family and was trained for a French horn player. He was considered, in his early youth, the best performer on that difficult instrument in all London. He was of the pure English type of musicians, and glees and madrigals sang themselves into the very fiber of his being. He played in the Royal Italian Opera company, and was himself possessed of histrionic as well as musical ability. But he sacrificed his ambitions and prospects, and followed the course of his guiding star to western America to join his fortunes with the Mormons. His wife, Amy Adams, the mother of Elizabeth, was the daughter of Barnabas Adams, a pioneer of the best type, and grandfather of Maude Adams, the great

American actress. Elizabeth, as the daughter of such parents, could scarcely fail to inherit rare gifts and powers. Her mother is also musical, and sings in the famous Temple choir, which Brother Thomas still leads.

Elizabeth was born May 6th, 1881, in the house where the Thirteenth ward Retrenchment Association was organized. She is possessed of that regularity of feature and symmetry which would become silken robes and jeweled ornaments. But she has been trained by her good mother to adorn her spirit with the pearl of humility rather than to seek for the perishable glories of earth and vain pleasures. When she was two years old, she knew by sound the air of over thirty tunes; and the father delighted in displaying this accomplishment for his own and his friends' amusement. She was singing alto at the age of nine years in Sunday School and Primary entertainments, and could also play on the piano at this early age. Elizabeth has not had the opportunity of cultivating her gifts abroad, but the sweet willingness which she manifests to use them in every good and worthy cause, makes her loved and admired wherever she goes.



ELIZABETH THOMAS SARDONI.

She has acted as counselor to the president of the Y.L.M.I.A. of the Thirteenth ward, where she was born and reared, and later was president of that association. She was made assistant organist for the General Board of the Y. L. M. I.A. in 1902, and is faithful in her attendance in that duty. She was organist for the Temple choir for some years, as well as nearly all the auxiliary organizations in her ward. She has studied at home, being a pupil of Arthur Shepherd. She has a living

testimony of the Gospel, and has the gift of faith and healing, and possesses that best of all gifts, unfailing charity.

Elizabeth was married on the 22d of March, 1906, to a young Italian convert to the Gospel, Lorenzo Sardoni, a musician of good standing in the community. He is now the director of an orchestra and is a kind husband and a good provider to his charming wife and her dear ones. They have two beautiful boys, and both parents are deeply blessed in their joyous privilege of parenthood. And here we leave them to work out the common and happy destiny of those who love art and truth and God.

CHAPTER XIII.

THE REORGANIZATION.

Order of procedure.—A preliminary meeting.—Nomination by the First Presidency.—Reorganization in April; names presented at June conference, 1905.

THE winter following Sister Taylor's death was a busy one, for no reorganization was effected till spring and the heavy work was carried forward gallantly by the Board. For a long time previous, the burden of the executive work had fallen upon the shoulders of Sister Dougall, as first counselor. The news of the world of Mutual Improvement work had been brought to Sister Taylor each day for some months previous to her death, by the assistant secretary, Agnes S. Campbell; but the labor of presiding at meetings, and of directing many of the details of the work, had been performed by the first counselor. The second counselor, Sister Tingey, was ill for many months, and was unable to attend meetings; she was carried, as it were, to the funeral and looked very frail as she sat in the upper pulpit at the services. Immediately following the funeral, in December, Sister Dougall was taken by her anxious husband to spend the winter in California, her health, never the best, having been seriously impaired during the previous year. This would have been in the nature of a calamity, but for the providential fact that the health of Sister Tingey was almost fully and miraculously restored, permitting her to come all winter to the weekly Board meetings.

There is an order in the Church, in all its workings and details. Students who have examined the machinery of the organization of the Church of Jesus Christ of Latter-day Saints are struck with admiration for its simple and effectual construction. Parnell, the great Irish statesman, pronounced it the most perfect organization known to man; while the

American student and sociologist, Prof. Richard Ely, declared that it was equaled only by the German army in its completeness and detail. This order and system extends to the auxiliary organizations, therefore it will be worth while to give, briefly, the details of the reorganization of the Y. L. M. I. Associations.

When an officer of a stake or local auxiliary organization dies or resigns, the superior officers, with the approval and assistance of the priesthood, choose another to fill the vacancy; but when the general president of the organization dies, the reorganization is in the hands of the presidency of the Church. The death or resignation of the president of any organization in the Church at once releases the counselors, but the offices of secretary and treasurer are continuous ones, and are not dependent upon any other office. It might have happened that the office of aid, being created by Sister Taylor herself, and therefore not being of regular or general scope, would at her death be discontinued, or at least the members disorganized. But the presiding authority of the Church elected otherwise. The aids in the Young Ladies' Mutual Improvement Association were treated as part of the General Board.

Sister Taylor died in December, 1904, but no attempt at reorganizing the General Board of the Y. L. M. I. A. was made during the winter. The routine work was carried forward, under the direction of Counselor Tingey. In the spring of 1905 and by request of the First Presidency, the members of the General Board met at the Brigham Young Memorial building on Sunday, April 2, 1905, at the close of the Temple fast meeting. The genial organizer, and president of the Twelve Apostles, Francis M. Lyman, was present and took charge of the meeting. Associated with him were Apostles Hyrum Smith and George A. Smith.

When all were seated, the meeting was opened with

prayer; then a few timely remarks were made by President Lyman, who said the presiding brethren greatly appreciated the labors of Sister Elmina S. Taylor, recently deceased; they now desired to consult with her co-laborers, with regard to the appointment of her successor, and asked if any one present had anything to say, before proceeding with the duty before them. President Lyman suggested that the members present write the names of possible candidates on slips of paper, these to be gathered up at the close of the meeting. Names need not be confined to members of the present Board. It would be best to give several from which to choose. This plan was followed.

The members present on this historic occasion were: Counselor Martha H. Tingey, Secretary Ann M. Cannon, Treasurer Mae Taylor Nystrom, Aids Adella W. Eardley, Agnes S. Campbell, Sarah Eddington, Susa Young Gates, Minnie J. Snow, May Booth Talmage, Joan Campbell, Rose W. Bennett, Alice K. Smith, Ruth M. Fox, Julia M. Brixen, Augusta W. Grant, Mary A. Freeze, Estelle Neff, Nellie C. Taylor, Emily C. Adams, Mary E. Connelly, Elen Wallace, Musical Director Alice C. Tuddenham, Assistant Organist Elizabeth Thomas. Members not present were Counselor Maria Y. Dougall, in Californhia, Aids Emma Goddard, ill; Elizabeth C. McCune, in Peru; Organist Mattie Read, in Germany. After the papers were gathered by Apostle George A. Smith, a unanimous vote was given to sustain the one chosen by the First Presidency. The hymn, "Lord dismiss us with Thy Blessing," was sung and the meeting was dismissed.

The General Board had a great deal of work on hand to prepare for the June conference, and this was now April; so that their labors were not discontinued, nor was there any particular excitement in the Board. Each member seemed to feel that implicit confidence in the over-ruling Providence

which guides all things aright, no matter what the personal prejudices or preferences might be.

On April 5th, Wednesday afternoon, the General Board were again called together, and they met in the editorial room of the *Journal* office. This meeting was presided over by Sister Martha Horne Tingey. She directed the usual opening exercises and asked for the reading of the minutes of the special meeting held the Sunday before in the Memorial building. The general secretary then opened and read the following letter from the First Presidency of the Church:

To the General Board of the Y. L. M. I A.

Dear Sisters:

The committee who were appointed by the First Presidency to consult you with reference to your choice of one to fill the vacancy caused by the death of your beloved and lamented president, Sister Elmina S. Taylor, have reported to us as follows:

We recommend that Sister Martha H. Tingey be nominated for president, Maria Y. Dougall as first and Ruth M. Fox as second counselors.

We hereby notify you that the foregoing recommendation is accepted and heartily approved by us, and we submit the same as our decision and recommendation to the Board.

With very kindest regards, we are,

Your brethren,

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency of the Church.

It was moved, seconded and carried to sustain the action of the First Presidency.

After a brief pause, Sister Tingey arose and expressed appreciation of the honor which this action had conferred upon her, and stated that she would earnestly endeavor to carry on the great work devolving upon her. She spoke lovingly to all present, mentioning especially the aids, some

of whom had wondered if they would now be released; she told them she could not spare one of them for she felt great need of the generous support and assistance of every member of the Board. Each one present spoke, and all were broken with emotion, and melted with the spirit of the occasion.

The benediction was pronounced by Ann M. Cannon.

Thus ended the second most historic meeting in the history of the Y. L. M. I. A. After this, various committees proceeded to complete the preparations for the June conference, and all members of the Board were speedily and contentedly at work.

The next mail brought from Sister Dougall in California a most noble and characteristic letter to Sister Tingey, which will explain itself, and will form a part of this history.

Sister Dougall says:

I have known you from childhood; have labored with you for the past twenty years. I know your worth. And I feel that Sister Taylor's mantle will surely fall upon your shoulders. Could she speak to us, I know she would say she is well pleased with the choice.

I appreciate very much indeed being chosen to be one of your counselors, and could I conscientiously have accepted the position would have done so; but I do not feel I could do the work of that office in my present state of health. And while I have in years past tried to perform my duties as Sister Taylor's counselor, I feel the work growing and extending to that magnitude it would be impossible for me to attend to the work that would necessarily fall upon me.

I do earnestly pray for you, dear sister, that your body may be strengthened, your mind enlightened, your intellectual powers increased to the extent that nothing will be a burden to you. My interest will always be with you in the work; I love it and am still one with you in spirit.

I know that you will be as clay in the hands of the potter to be formed and fashioned as the Spirit of the Lord may will to perform His glorious work in the earth.

In some respects, I am better than for years, and improving gradually. But no one knows, not even my own

family, how Sister Taylor's death prostrated me. I should have resigned months and months ago, had it not been for her feeble health, but I could not feel to broach the subject to her, under the circumstances.

I love the Temple work, too, and feel I shall be able to perform that without so much physical strength as the Mutual Improvement work entails.

Love and blessings to you all.

In accordance with the earnest request of Sister Dougall, she was released from the position of first counselor, and Mae Taylor Nystrom was chosen by the First Presidency to act as Sister Tingey's second counselor, while Sister Fox was named as first counselor. The appointment of Sister Nystrom pleased and comforted the members of the Board for the loss of their beloved Sister Dougall, as no other appointment could have done.

The names of the General Board were not placed before the people at the general April conference, and not until the young people met in June; but the Board was fully organized by the middle of April. One essential change in the working of the committees was announced by President Tingey in May. It was that, in accordance with the wishes and intentions of President Taylor, the personnel of the various committees should be changed from time to time, in order to have new ideas and new plans introduced. The members would get a more varied experience by changing about and working on the different committees than by confining their labors to one. Therefore, it was decided that these committees should continue for only two years.

At a meeting held on the 3rd of May, 1905, Sister Dougall, who had just returned from California, met with the General Board. Towards the close of the meeting, Sister Tingey called upon Sister Dougall to say a few words. The pent-up eloquence of that loving heart burst forth and blessed and encouraged every one present. At the conclusion of

Sister Dougall's remarks, Sister Eardley moved that Sister Dougall be made an honorary member of the Board. There was an instant second by half the members present; and with unanimous good-will, the motion was carried. Thus the Board secured the counsel and occasional assistance of their oldest working member, and had in this way an opportunity to express, formally, the love and honor in which they held Sister Maria Young Dougall.

The June conference of 1905 which followed was one of the best and most successful ever held by the young women of Zion. There was an outpouring of love and sympathy which must have gladdened the hearts of the newly chosen officers. One new feature of this conference was the department meetings, held by the young ladies. The presidents and counselors met in one place, the aids in another, the secretaries in a room by themselves, the treasurers in another and the librarians and musical directors by themselves. This was a very successful departure from the usual forms.

The new Board of the Y. L. M. I. A. have had five years experience in laboring side by side for the advancement of the young daughters of Zion; and if any one thing more than another has marked the administration of President Tingey, it is the righteous quality within her that helps her to sink her own individuality, as far as possible, in the great work she has to do. She has no personal ambitions that find outward expression. She goes placidly on her way, supported by her two conscientious counselors, and together they form a quorum that proves invincible to the evil and inviting to the good influences in the earth.



PRESIDENT MARTHA H. TINGEY.

BIOGRAPHICAL.

MARTHA HORNE TINGEY.

Martha Horne Tingey is the daughter of Joseph and Mary Isabella Horne. She is their fourteenth child, and was born Oct. 15, 1857, in the Fourteenth ward of Salt Lake City. She is rather small in stature, with the same gentle but firm voice and manner which were so much a part of her mother. From her early childhood, Mattie was a lover of books and eagerly devoured everything in that line that came within her reach. It must be remembered that all kinds of books could not be obtained then so easily as now. She received her education in private schools and in the Deseret University, now the University of Utah.

She was gifted in music, and had natural elocutionary powers, and being possessed of a rare memory, was in constant demand for public and private entertainments. Her health might fail, but her invincible determination to do her duty carried her over every obstacle. She was of spiritual longings; and often her mother found her seated quietly in the corner listening to the inspiring testimonies of the good and great men and women gathered in that hospitable home.

In the summer of 1873, half a dozen girls, through the invitation of President Brigham Young and Apostle George Q. Cannon, undertook to acquire the trade of type-setting. It was a new departure, even for the progressive Mormons, and much was said to discourage the innovation. In the published list of these girls, the name of Martha Horne heads the list.

When the Central Board, as it was first called, of the Y. L. M. I. A. was formed, in 1880, with Sister Elmina S. Taylor at the head, she chose the youthful, modest, and yet fully qualified daughter of Sister Horne for her second counselor. Miss Martha had very grave doubts about her ability to fill this honorable position, but her chief had not the shadow of one. The girl had never learned to say "no" to superior authority, so she meekly took her place beside her file leader.

On the 30th of September, 1884, Martha was married to Joseph S. Tingey, son of Bishop John Tingey of the Seven-

teenth ward. The union has been very congenial and one of mutual helpfulness. Brother Tingey's liberal character is an example of what a man can do, as a husband, father and Elder in Israel, without in any way hindering the development of a gifted wife.

The public labors of Mrs. Tingey have been before the people for thirty years; for in her very childhood, she joined the first Retrenchment Association. She has never departed from the spirit of those early resolutions. In spite of example, friendship, and every degenerating influence, she has held steadily the path which God and her own integrity marked out for her to follow. She was counselor in the ward Y. L. M. I. A. and also in the Primary Association for several years, and secretary and teacher of the Sunday School.

It would be unfair to write anything about Mrs. Tingey which did not speak of her qualities of house-wife and home-maker. It might be inferred that so much public work would militate against her family duties; but the fact is that even in her early youth while engaged as a type-setter, she still found time to engage in household arts, and especially to become an accomplished seamstress. And now, notwithstanding that she is at the head of the girls in all Zion, she is still devoted to her home and family and is known among her associates as a good wife and mother. She has the unusual quality of system and order, so that all her tasks fall into line as well-drilled soldiers. She is the mother of seven children.

Mrs. Tingey has traveled much in the interest of M. I. work. She was one of the principal speakers on Utah day at the great congress of women at the World's Fair in Chicago in 1893. In 1899, she attended the Triennial session of the National Council of Women in Washington, acting as proxy for the president of the Y. L. M. I. A., and also represented that organization at the Triennial session held in Seattle in 1909. Mrs. Tingey is always a convincing speaker, and at times pours forth her soul in the true language of eloquence. She has a dignified manner, and is quiet in speech, though aggressive in her opinions. She has the prudence to restrain speech, when silence is golden. If asked to name the most marked trait in Mrs. Tingey's character, the answer would be, sincerity, genuineness.

When Mrs. Tingey was asked to assume the presidency

of the Y. L. M. I. A. in April, 1905, she did so with the same earnestness, modesty and zeal which have always characterized her public labors.

Perhaps the most remarkable circumstance attached to the work done by Sister Tingey during the five years of her administration has been the fulfillment of the prophecy uttered upon her head by her own mother, and reiterated in the blessing which was pronounced upon her when she was set apart to preside over the Y. L. M. I. A. by President Joseph F. Smith, that she should have health and strength to perform her labors. For years her health had been of the most precarious nature, but from the day when she came by faith and will-power to take her place at the funeral of her leader Sister Taylor, Sister Tingey has rarely been absent at any of the many and taxing councils of her Board. She has traveled through Oregon, Wyoming, and Idaho stakes; she has journeyed to Canada on the north and to far Mexico on the south in the labors of her calling, and her desire is to visit every stake in the Church and to look upon the inspiring faces of the girls wherever they are gathered under the Mutual banners. She has never doubted the outcome in any difficulty or obstacle. Her quiet power of self-control is one mark of her greatness, and promises better and still better things from her as time goes on.

New conditions which constantly come to any enlarging growth or community, have crowded themselves upon her careful attention; but she has met each new development, has solved all fresh problems with the united assistance of her counselors and her Board. She has so much deliberation, is so careful of results in her own conception of things material and spiritual, that her calm judicial example greatly influences her co-workers to their own decided benefit.

If Sister Tingey could voice in one sentence the greatest wish of her motherly heart, it would be "that every daughter of Zion might be helped to get a testimony of the truth of the mission of Jesus Christ and of the new witness borne of that Savior by the Prophet Joseph Smith through the labors of the Mutual Improvement Associations."

RUTH MAY FOX.

At the age of sixteen months Ruth May was left motherless. An evidence of the power of heredity may be seen in her case, for while her father loved her devotedly, and cared for her as best he could, the child, unknown to him, was often exposed to the evil influences of coarse and vulgar people. That she remained singularly fine and pure is due to the innocence and strength of her own character, and to the blessing of God.

Shortly after her birth her parents joined the Church of Jesus Christ of Latter-day Saints. At every opportunity, her father sought to teach her the principles of the gospel which he and her mother loved. He taught her to rely implicitly upon God, which gave her an unwavering faith. He taught her the Word of Wisdom so effectively that she has never been tempted to disobey it. He taught her to be truthful and honest; to share with another and to give that other first choice; to suffer wrong rather than to do wrong.

Upon first meeting her, one notices the independent poise of her head, the brightness of her smile, the sparkle of her dark eyes. Listening to her conversation one is impressed by the keenness of her wit. Wit does not always attract, though it does interest; but when, as in this case, the stranger sees underneath it the spirit of love and kindness, he draws near and becomes one of a circle of admirers. Gradually underneath the brilliant repartee he recognizes the warmth of her generous heart, the strength of her courage, and the depth of her humility; he sees the strong will, which yet yields to the will of her Maker; the honest pride which might have been haughtiness had it not learned to bend through obedience to the gospel of Jesus Christ. Above all, he recognizes her faith, a principle so dominating her actions that even against his will he is compelled to pause and wonder at the beauty, joy and power of such an element in life.

Ruth May was born November 16th, 1853, in Wiltshire, England. She is the daughter of James and Mary Ann May. After her mother's death, until nearly eight years of age, she was moved from town to town that she might be near her father in his journeying, as he was during that time a travel-



COUNSELOR RUTH M. FOX.

ing elder. The next four years father and daughter lived in Yorkshire, whence he sailed for America, going to Philadelphia, where she joined him after a few months. Shortly afterward Mr. May married an English widow who had a daughter about Ruth's own age, with the two of whom Ruth had crossed the ocean. The union proved a very happy one, and Ruth gained the companionship and love of a mother as well as of a sister.

Mr. May was an expert carder and readily secured employment in Philadelphia. Since the entire family was anxious to emigrate to Utah, they worked unitedly to raise means for their traveling expenses. Ruth worked first with her father in a cotton factory; later she was employed at dress-making. In 1867,they started by ox team for Salt Lake City; but most of the distance across the plains was traveled by foot. After arriving in Salt Lake valley, Ruth worked with her father in the woolen mills.

Her marriage to Jesse W. Fox, Jun., took place May 8th, 1872. She is the mother of six sons and six daughters, all living except the eldest daughter.

Mrs. Fox began her public work in the Primary Association of the Fourteenth ward, Salt Lake City,when called to act as second counselor to Prest. Clara C. Cannon, which position she held for nineteen years. In 1895, she became president of the Y. L. M. I. A. of the same ward, and acted in that capacity until the autumn of 1904. Mrs. Fox has taken an active interest in the Woman's Suffrage association in the county, territorial and state organizations, of which she held office. She was also a member of the committee which drafted the memorial asking the constitutional convention that the franchise for women be placed in the constitution for the state of Utah. She was a charter member of the Woman's Press Club, and became the first treasurer of that organization; later, in 1897, she was elected president for the ensuing year. In the Reapers' Club, Mrs. Fox was also a charter member. She was a director of the Deseret Agricultural and Manufacturing Society for eight years, having been appointed to that position by Governor Heber M. Wells. Ever since the organization of the Bureau of Information in 1902, Mrs. Fox has acted as one of the guides who give their time free of charge for the benefit of tourists. As a rule, she

has spent, at this far reaching work, a portion of two days in each week.

In 1898, Sister Fox was set apart as an aid in the General Board of Y. L. M. I. A., and it is in this organization that she has, perhaps, given her most untiring effort and found her most congenial public work. It was Sister Fox who first suggested and who took the initiative in establishing the traveling libraries of the Y. L. M. I. A., acting as first chairman of the committee to whom that work was entrusted. In 1903 she represented the Young Ladies at the Executive session of the National Council of Women of the U. S. held in New Orleans. Sister Fox has made many of the longest and hardest trips in visiting the outlying stake organizations of the Young Ladies; and on more than one occasion she has, on very short notice, gone to fill appointments assigned to others when illness or other misfortune prevented their going; to her husband and children belongs some of the credit for having assisted in making this possible. Mrs. Fox has given excellent service on the *Journal*, conference, and many special committees. In her labors on the Executive Board, as first counselor, she has worked intelligently and faithfully, forming, with President Tingey and Counselor Nystrom, a presidency of excellent poise and balance, able to see and understand fully the varying needs of the girls.

In education Mrs. Fox is the peer of many women who have had greater advantages. She attended school in England till eleven years of age, after which she had no further opportunity until her arrival in Utah, when she attended the district school for six months and Morgan College for four months. After having been married about fifteen years, she awoke to the fact that she could find time for study in her own home and immediately began. She has kept in touch with the studies of her children and in addition taken a course in English through the Scranton School of Correspondence. Her natural gift of poesy is very fine, and her technical knowledge is constantly growing, for she is, in regard to this, as to everything else, an indefatigable worker. Her poems appear frequently in the *Young Woman's Journal* and the *Era*. Her song "Galilee," set to music by Professor George Careless, is sung frequently by girls' voices.

With such a record for public work and study one might



COUNSELOR MAE T. NYSTROM.

easily wonder, What of her home? That is best answered by the fineness of her children, whose characters speak a volume for a mother's love and training. Excellent health, coupled with a thirst for knowledge and a determination to achieve things, has made this record possible. Then, too, Mrs. Fox has believed in the promise, "The Lord shall make thee equal unto every task;" and it has been fulfilled.

MAE TAYLOR NYSTROM.

Mae Taylor Nystrom, second counselor to President Martha Horne Tingey, is the daughter of the late Bishop George H. Taylor and Elmina Shepherd Taylor, beloved first president of the Y. L. M. I. A. She was born at the Taylor homestead in the Fourteenth ward, Salt Lake City, and grew to womanhood in the light of the home wherein she was nurtured and loved by a wise father, a tender mother, and three brothers who watched over her with pride. In the shelter of this family where love and peace ruled she was guarded from every ill of life and borne upon the wings of joy through childhood, girlhood and young womanhood, knowing little of trial or sorrow. By nature serene and sunshiny, it is in her home that these qualities are most quickly felt. She appreciated deeply the obligations of affection due her parents and served them with devotion.

When a girl Mae Taylor attended the public school in Salt Lake City, later spent one year at the University of Utah, and at the founding of the Latter-day Saints' College, entered that institution and completed a course of study.

The ideal of her girlhood was to become a perfect homemaker. With this in view she quietly set about its accomplishment. Under her mother's direction she studied the varying phases of domestic science—cooking, sewing, sanitation, the care of the sick,—and rounded out her homemaking preparations by the oft repeated entertainment of her friends. Home, as Mae Taylor grew to understand it, was the place where her family was loved and made happy; and it was also the place where friends should most surely find welcome, hospitality and peace. Today the ideal of her girlhood is the ideal of her life—in her heart home holds first place.

One phase of education that early attracted her was physical culture. After some study in Salt Lake City she spent the summer of 1893 at Harvard in advanced work, and upon her return taught two years in the Utah School for Physical Culture under the direction of Maud May Babcock. She also took charge of the school as director for two years. With the hope of carrying the benefits of physical culture to the Y. L. M. I. A. of the nearby wards, she at this time conducted drills in the monthly officers' meetings, held in the Fourteenth ward.

In the character development of Mae Taylor Nystrom the influence of the M. I. A. has been great. Indeed, as counselor to President Tingey, she might well be said to represent the girls of the M. I. A. for she has advanced, by interest, earnest work and faithful service, from the first step of simple membership through various offices in the local association and upon the General Board, to her present position. She typifies what development brings in the M. I. A.

When but seventeen years of age Mae Taylor was made assistant secretary of the Fourteenth ward association. Three years later she became second counselor and four years afterward was made treasurer. Two traits of Mae Taylor's character marked her work—unfailing attendance at meetings and most careful attention to the detail work of the office. These traits show where Mrs. Nystrom obtained the broad understanding of the M. I. A. that today makes her counsel valuable.

October 9th, 1892, she was elected corresponding secretary of the General Board Y. L. M. I. A. and became familiar with many departments of the general work under the direct tuition of her mother.

Into the performance of this duty she put the faithfulness of a secretary and the devotion of a daughter.

June 21, 1900, Mae Taylor became the wife of Theodore Nystrom. After spending two years in Montpelier, Idaho, where Mr. Nystrom was manager of a large implement business, they came back to live at the Taylor homestead. On her return Mrs. Nystrom was called to act as treasurer of the General Board Y. L. M. I. A. Resuming her place as daughter in her childhood home, to Mrs. Nystrom was given the joy of devotedly serving her loved mother and father



TREASURER ALICE K. SMITH.

during their remaining years. In December, 1904, her mother died. In April, 1907, her father followed. That the sunshine of her presence came back to them for those last years was their great joy. That they understood and appreciated her devotion was the blessing that softened her grief.

At the reorganization of the General Board Y. L. M. I. A. in April, 1905, Mrs. Nystrom was chosen second counselor to President Tingey. She would rather have remained an aid; but love of the work to which her mother had given so much of her life's best energy, faith in the authority that called her, and the unwavering sense of duty that dominates all her actions led her to accept. Into this new field of activity she has brought her faithfulness in attendance of meetings; her careful attention to detail; her broad attitude of mind that seeks information on all sides of questions before rendering judgment; her love of the gospel and desire to have its influence directing the lives of the girls of the M. I. A.

Especially have the *Young Woman's Journal*, stake conferences, and conventions felt her interest. Twice she has represented the Y. L. M. I. A. at the National Council of Women: at the Executive session held in Union City, Illinois, November, 1908, and with President Tingey, at the Triennial session in Seattle, July, 1909.

In the active service of the Y. L. M. I. A. Mrs. Nystrom is a busy woman. With the pressing duty done and the shelter of her home reached, she finds strength and rest and encouragement in the love that today upholds her there.

ALICE KIMBALL SMITH.

Born with the soul of a poet, Alice Kimball came into a family presided over by one of the greatest of modern men—President Heber C. Kimball. She had no time and less opportunity to be made aware of anything unusual in her own nature or her father's powerful family administration. If there is one more remarkable fact about the founders of this Church than another, it is the absolute devotion with which they have inspired each and all of their children. No matter how large the family, or how indifferent the descendant might become to the faith which make these men what they were—the child and the children have retained a devotion

that amounts in most instances to adoration of those men who staked their all upon the divinity of the mission of the Prophet Joseph Smith. Such fathers could not have been aught but great and noble men. No daughter in all this kingdom is more passionately devoted to the memory of her parents than is the subject of this sketch.

To be the daughter of one president and prophet and the wife of another president and prophet is a distinction rarely attained even by a Latter-day Saint. Yet, as the daughter of President Heber C. Kimball, and the wife of President Joseph F. Smith, the subject of this brief sketch might well be endowed with unusual gifts.

Sister Smith is a twin. Her brother, Andrew Kimball, is the well-known president of St. Joseph stake of Arizona. She, or they, were born in Salt Lake City, in the Eighteenth ward, September 6th, 1858, just after the return of the people from "The Move" to Provo. Her father passed away when she was nine years of age and her mother eleven years after. Alice was ever an obedient daughter. Her mother, Ann Alice Gheen, was a descendant of the old Pennsylvania Quaker stock. She was for many years an invalid and Alice was devoted to her. During the last few weeks of her life this daughter was her attendant both by day and by night. Her mother's last words are treasured lovingly in her memory, "Alice, you have been a joy to me all the days of your life."

Her education, begun in the day school, received some rounding out, or completion (for there was no graduation in the pioneer days in Utah), at the Deseret University, under Dr. Park.

She is the mother of seven children, all of whom do her honor.

Sister Smith has acted for years as a teacher in the Sunday Schools, was a counselor to Mrs. Mary Irvine in the Nineteenth ward Y. L. M. I. A., and was for a time president of the Primary Association of that ward.

In 1896 she was chosen by President Elmina S. Taylor to act as an aid on the General Board of the Y. L. M. I. A. The call came as a complete surprise, and with her characteristic deliberation, she weighed the matter long and carefully, putting to herself the question which she ever asks when public duty and private cares are in the balance—will

this position have a tendency to defraud my children of a mother's love and a mother's constant watchcare, or can I find time and strength to do both? The answer took her into the Board, for she trusted to the loving wisdom of her husband and to the assurance of her own prayerful heart.

Alice Kimball Smith is peculiarly gifted with the inheritance from her father—inspiration; an inspiration which guides her daily footsteps and which gives her wise answers that are like "apples of gold in pictures of silver" to children and friends who seek her counsel. That inspiration also rests upon her at times in her ministry to the daughters of Zion; and when it does, her tongue is tipped with the fire from the altar of divine eloquence. Her heart is ever a-quiver with the suppressed emotions of a keenly sensitive spirit; and when she is forced to appear before an audience, she forgets self and remembers only God and the eager girls who are listening to her moving appeals.

Added to her solicitous motherhood is the skill of the housewife and the rarer artistic handling of the needle, which can make old garments look like new, and can fashion the new into robes of grace and beauty. She is her own seamstress, and does not shrink even from the difficult art of tailoring her own outer garments. She is gifted with the love of art in all its manifold expressions, yet for lack of proper cultivation, her songs have gone unsung, her poems have never been written. She lacks confidence in herself, and but from a stern sense of duty would never enter into public enterprises. And yet, the way has opened for many journeys to be taken, for missions to be filled. Her two faithful and devoted daughters could tell some of the reasons why this has been made possible.

In April, 1905, when the Board was reorganized, Mrs. Smith was chosen to act as general treasurer, to take the place left vacant by Mrs. Mae T. Nystrom. She felt the heavy responsibility of such a calling. To half do her duty would be impossible. It must be done as skillfully and as faithfully as would be possible to any other in like circumstances. So the only thing to do she did:—take a course in bookkeeping to qualify her to keep her books, which she has since been able to do most successfully.

Mrs. Smith was chosen to act as counselor to the

Daughters of the Pioneers in 1905, and served several years in that position. She has also been named as the only lady in the presidency of the Sons and Daughters of the Pioneers.

Such is the life and such are the foundation principles which have gone into the making of this beautiful character. What she has done is not the unusual thing, it is how she has done it; it is not what she teaches with her lips—eloquent as they may be—that makes the righteous ensample for the girlhood of the Church to pattern after; it is what her faith and trust have fashioned out of the life materials at her hand. Beauty is not of our making or altering; but integrity, truth, loyalty to friends, devotion to family interests and duty—this it is which makes of Mrs. Smith an ideal worthy of all emulation.

CHAPTER XIV.

CONCLUSION.

Resume of the first forty years' work.—A glimpse at a local Mutual Improvement meeting; at a stake board meeting; at a General Board meeting.—The power behind them.—The results.

CONTEMPLATE for a moment the social and religious conditions of today without Mutual Improvement Associations! What would we do if they were suddenly to dissolve; what and where would we be if they had never existed? Fancy if you can, seventy thousand young people without a Mutual Improvement Association, with no *Era* or *Young Woman's Journal*—no Mutual conferences or conventions—no weekly ward Mutual Improvement meetings—no Sunday conjoint evening sessions—no libraries—no organized social activities—no proper outlet for natural gayety and talents—no training-school for future missionaries and future home-makers! The young men might not be in the sorry condition of the girls, even then; for they have their quorums, missions, and the woven web of offices from deacon to the president of the Church. But the girls would be lost indeed. Church schools and Sunday schools might employ some of their time and develop a portion of their talents, yet both would be wholly inadequate to give the spiritual and mental equipment so necessary for the ideal woman of today. Mortality has no scales with which to weigh, no rule by which to measure, the value of the Mutual Improvement work to the young women of Zion!

Let us close this story of the Y. L. M. I. A. with a glance over the forty years of achievement since their organization in the Lion House on that night of November 28th, 1869.

Out of that preliminary meeting grew the Retrenchment work. Ward organizations of the girls followed, and in ten years there were Young Ladies' Retrenchment Associations

in practically every ward in Zion. Associated with this work was the introduction of similar societies among the young men, which were christened the Young Men's Mutual Improvement Associations. The name of the girls' societies was changed to harmonize with the newer work, and these societies soon became two halves of a great whole. Then came the setting in order of the stakes of Zion. Next followed the grouping together of all the women's organizations with General Boards. The *Young Woman's Journal* was started under the auspices of the General Board of the Y. L. M. I. A. Next was chosen a corps of aids for the General Board, followed by a regular course of study provided in Guides prepared and published by the general authorities. The historical and financial interests of the Board were brought up to the highest standard of efficiency by the general secretary. A yearly Dime Fund was inaugurated successfully. A traveling library movement was projected and later the ward libraries were greatly increased and are now censored wisely and rigorously. The wards and stakes blossomed into great centers of social light and educational activity. Standing committees were organized to facilitate work in the General Board. The girls meanwhile gave freely of their time and vitality to raise means for local, educational, and charitable causes. Joining forces with their brother associations in certain directions, conjoint general conferences were arranged each June in Salt Lake City, followed by the grouping of stake interests in yearly gatherings of a similar nature. The tentative work done by the Mutual Improvement League of earlier years in physical education has come into perfect fulfillment through the erection of a magnificent gymnasium in Salt Lake City, and other smaller ones scattered throughout the stakes. The national and international movements of women in all the world have not ignored the efforts and friendship of the Mutual Improvement girls in Zion, but have given their loyal

support to our educational and social achievements. All these, with many minor developments, marked the twenty-five years of the labor and ministry of Elmina S. Taylor and her associate workers. After her death, December 4th, 1904, came the reorganization of the Board with Martha H. Tingey as president, and her associated workers. The girls contributed of their means to assist in erecting suitable headquarters for the general Y. L. M. I. offices, which funds were merged with those of the other women's auxiliary organizations, and given to the Church, receiving in return the splendid accommodations now theirs in the Bishop's building opposite the Salt Lake Temple.

Contemplate for a moment some of the results of these labors! Imagine the effect produced on the impalpable yet perfectly organized spiritual atmosphere about us, superinduced by the unity of purpose and labor existing among over seventy thousand young people! Most of the associations meet on the same evening in the week, study the same lessons, from Canada to Mexico, from New York to San Francisco; yes, and they are at work away off in Honolulu, in Australia, and in most of the countries of Europe. Not only are the studies and the date of meeting identical, but the objects and aims of all are alike; there is present no motive but "self culture" except the infinitely higher one of service of the superior intelligence to the inferior.

There is no coercion; all are at liberty, to come and to go. The only test of membership is integrity, purity of character and faithfulness in labor. There are no distinctions in class or caste; intelligence and diligence are the sole requirements for preferment and position. While the responsibility of office is rather avoided than otherwise, the honor of being selected is sensibly appreciated by the youth of both sexes. As a rule diligent service is given. Every office is filled, each study is undertaken, entirely as an indi-

vidual affair. The whole spirit of work and workers is permissive, not mandatory. The stimulus to members and officers is that given by the impetus of conscious duty done, and hard but loving service rendered.

It was understood by the leaders of the movement that the element of popularity must be counted upon as a strong force in the work. For this reason the social features have ever been emphasized. Efforts have been made to induce the social leaders among both sexes to lend their aid in carrying forward the plans and purposes of the association. If the "pure life" and the "proper life" can be made as popular as the "strenuous life," a mighty force will be focussed in the ranks of Mutual Improvement work. To make it a popular thing to be well-bred and intelligent, while increasing the impulse towards spiritual development, has been the aim of the Mutual Improvement Association; and results prove that the mingling of spiritual, social and educational objects has been most happy and desirable.

Think what it means to any community to have the amusements of the young controlled or guided by wise and righteous leaders! Not leaders chosen from the staid and older members of the community only, but also the wisest and most sympathetic selected from among the young people! The young will follow the young more quickly than they will follow the old and sedate. Above all the influences which have contributed to make this work the success which it has become, is the fact, and it marks all the similar work done in the Church, that no work is performed for a monetary reward but is offered as a labor of love. The heart grows sad when labor is misunderstood and purposes misjudged. The hands grow tired, the feet weary, with the strain of continuous and unfruitful labors. The brain sometimes refuses to toil when injustice and sharpness are the seeming reward for long and concentrated struggle. But when the

hour is past, and the time is struck, the soul leaps from its sorrowing couch with the consciousness of pure effort made and undivided purpose intended. The vision of hope is opened by the handclasp of a friend, or the unexpected blessing of a servant of God; and, for a season, the "legend beautiful" is a veritable reality to the harrowed mind and the tired feet. With the blessed vision of what has been done comes power and determination to press forward to other and more difficult labors, to engage in higher and severer struggles to bless and benefit mankind. So the worker, whether member or officer, is encouraged to go on and on, up and up. Is not this a cause to claim the deepest devotion and most loving fealty?

Shall we close this narrative history with a pen-picture of present conditions, a word-photograph of Mutual Improvement work today? The dignified historian is too often handicapped by the seriousness of his work; he escapes the flippancy of the modern touch-and-go descriptions of colossal events, yet does he also miss much of the piquancy and charm which invests sober facts with vivid personality. Imagination may be a will-o'-the-wisp, but its light spontaneity and graceful vagrancy have a value all too poignant to be lightly ignored. We know the Church was organized on the sixth day of April, 1830, with six members; but the bare facts do not kindle the soul unless we clothe the skeleton with the warmth and fullness of our imaginations and endeavor to see it as it really occurred. What would we not give for some light, perchance, but truthful account of that event given in the breezy language of the modern newspaper reporter! Clothed with our imagination we can see the small, low-ceiled room, the group of earnest, sober men, the focussed figure of the boy-prophet, as he proceeded with the preliminary details of that marvelous work. Ah, if an imaginative historian had been there, how rich and rare had been that

literary inheritance! So, too, in twenty, fifty, or numberless years from now—when, it may well be, the re-building of the Center Stake of Zion has begun—when the greater discoveries have been made, the mightier earth-forces have been disclosed and utilized—when the head of this organization may be located in the New Jerusalem—do you not suppose that the young girl-readers of that day will be glad to open the ancient lids of a book that will describe, ever so haltingly, the far-away days and events which centered around the beginnings of Mutual Improvement work? Will they not be grateful for the will-o'-the-wisp touch which will disclose for them the scenes as well as the facts, clothing events with a robe of imaginative reality?

Come then, thou will-o'-the-wisp—Imagination—only let thy leading strings be truth, and thy path be horizoned constantly with the blue of heaven's own inspiration!

Here, in the year of our Lord 1910, is a busy hive of young girls, living in any one of the 700 wards of the Church, and grouped in a ward Mutual Improvement Association. Do you see that bevy of laughing, jostling, giddy, fourteen-year-old Junior Mutual girls, chewing gum—not so much as they used to do, but enough—strolling along this Sunday or Tuesday night, hair combed high on their shapely young heads or flowing in gay disordered braids down their backs—eyes on the watch for their boy-companions, also somewhere on the road to the "meeting-house?" Their heads are full of nonsense, but their hearts are full of possibilities; puffs are in their hair, and silly laughter is on their lips—for human nature is ever the same—and youth is a play-time and a laugh-time; see that it is not checked too rudely or altered too sternly, or you may make of it a cheating-time and a sin-time! These laughing Junior girls are followed more sedately by the Senior girls who have lately eschewed gum, and whose pompadoured hair has gained much in

smoothness—and size - through superior age and more dignified ideals. As one gazes at the throngs wending their way to the warmed and lighted churches all over the land—many of the little groups of girls joined as they saunter by boys and young men, all of them full of the fire of youth, the wine of life—one pauses with bated breath as one recalls the subtle temptations, the doubly intensified modern pitfalls for the youth of both sexes, and wonders dimly at the blind confidence of earthly parents, the seeming calm indifference of Providence, in thus throwing together unprotected girls and boys. Yet as we linger, doubting, we see them mount the steps of the churches and crowd joyously within. There, the sweet seclusion, the hallowed association, begin the quelling influence, which is supplemented by the quiet self-control of the officers. True, the young whisperers of both sexes will ever be there, sitting on the back benches and ogling each other at various angles. Hark, the deep tones of the organ voluntary begin, the opening hymn is announced, in which all join, standing as they sing, followed by the heartfelt, earnest prayer for grace which settles upon the restless young spirits like a garment and completes the transformation. Our anxieties are subdued, our confidence is established. We are ready to listen to the preliminary program, and to watch the orderly marching to music which separates the young men from the girls and which finally subdivides the Juniors and the Seniors of both sexes. We are attuned to the time and occasion, and are prepared to take up the lesson of the evening, be it in theology, literature or ethics. Reflection quiets our suspicions, but does not give the key to the situation. Schools, clubs, may do all this; what more is there within this association which encourages the ideal development of spirit, brain and body? Come again, on the first Tuesday in the month, and enter the girls' department after the preliminary exercises are over, and after the young men

have adjourned to their class rooms. It is "testimony night." A hush, born of palpitating expectancy, of emotional anticipation, pervades the atmosphere. Every tongue-tied girl sits dumbly convinced that she can never get courage or faith to rise upon her feet and speak to others about her own spiritual experiences. Now an officer, the gentle and loving president herself perchance, arises and says a few simple, genuine words about the need of true conversion, giving, it may be, a new experience of her own in this spiritual field of mutual endeavor; then, she urges each girl present to arise and "say something." Stimulated by her example, one after another gets up, giving tearful utterance to the "hope that is within her," relates some case of healing the sick, or gives other precious experiences which have come to her knowledge. Eyes wet with sympathy, hearts melted by fear and love—what wonder that the delicate and subtle influence of the good spirit finds fruitful fields in which to plant the seeds of truth and faith in God! These testimonies, the girls discover, are not gained through any process of reasoning—but through the pure emotions of the willing human heart. Moreover, they find that after that testimony has once been gained, it is lost only through vanity or ambition, neglect or sin. We may watch the effect of that lesson burned into the heart of the Mormon girl that the standard of truth is forever fixed on the life and mission of the Lord Jesus Christ; and when we once see that standard set up in the girl's soul, it would needs be covered fathoms deep with sin or willful deception to blot out its brightness. We sigh for the careless president who seeks to lighten her spiritual task by introducing formal subjects and prepared study into her "testimony meetings!" Out of the fullness of her own heart, the richness of her own testimony, must she call for the girls to follow her leadership.

Add now to this scene all the combined social and educational labors of the two ward Mutual boards; visualize the

balls and the parties, the suppers and the home-prepared theatricals, which form the very bulwark of society in the various wards, and you have some idea of the present activities of the local ward Mutual Improvement Association; and at the conclusion we are filled with conviction that herein has been found the solution for the problem of protecting and developing the youth in paths of pleasant righteousness. How good is the Lord!

Pay we now a visit to the stake officers, who preside in their precinct with the same authority as do the General Board over the stakes. This young lady who acts as president over the stake we are just now visiting, is more than likely one of that vast corps of former school-teachers now married who is trying to make her avocation fit easily and smoothly in with her vocation. She is wife and mother, no doubt, but that only makes her the better able to mother the ward officials who are under her jurisdiction. She must needs move with celerity about her home, for beside the usual washing and ironing, sweeping and dusting, there are meetings of various wards to visit each week, a single officers' meeting of her own board, and once a month there is the conjoint officers' meetings, followed by the separate general ward officers' assembly. Besides, there are always vacancies to fill, candidates to consider, plans to adopt and suggestions to offer as to amusements, or fund-raising; missionaries to select; but thanks be to the kind Father who presides over the destinies of the Mutual girls in Zion, so far there have been no quarrels to adjust nor bickerings to suppress. This president is assisted, you note, by two other young women, one chosen perchance for the solid dignity of her character and the burning testimony of her soul-life; another, it may be, is gifted in language and can preach the word in power to the girls as she visits about. Add to these the bright little secretary of the stake, and the musical and *Journal* officers, with the librarian and

aids, and you have another large body of active women, each vieing with the other in good deeds, unselfish devotion and active service. The three who preside in this stake have passed some time ago the giggling, effervescent age; school-teaching or marriage with consequent motherhood have stilled the vague temptations of youth, and have set their feet on the upward ladder of progressive life. These busy young women find the natural womanly ambition to help in the modern utilitarian world's work fulfilled in the Mutual Improvement Associations. Contrary to the custom of the world, these girls have not sought nor desired position; therefore, they fulfill their public duties without much if any self-consciousness. The line of effort is, first, to be the girl-woman-wife-mother, and then if possible to do much in the field of mutual improvement endeavor. They find, it is true, a larger sphere, a deeper note of self-sacrifice, in the work of the associations; yet must the girl-woman not be deprived of the personal home opportunities, nor shall she stultify her growth upward in wifehood and motherhood. You would doubtless find, if you peeped into the homes of these girl stake-officials, either a grandmother, or mother, and not seldom the good-natured young husband of the house, watching the sleeping babies while the young mother is away Tuesday evenings or Sunday mornings at her work in the Mutuals. These stake officials find their duties as strenuous and as complex as are those performed by the General Board. But the stakes have one great advantage: all work is mapped out—lessons prepared and printed, and roll and record books are given them by the general officers. There are no stake headquarters, although there are many good stake libraries; but all are welcome to accommodations in the various ward and stake houses or churches.

Leaving therefore the ward and stake workers, shall we now take a glimpse at the labors of today performed by the

thirty odd women whose names appear on the roster of the General Board of the M. I. A.?

Come into the Bishop's building—north entrance, please—take the elevator past the second floor where are the Relief Society rooms, and Young Men's Mutual Improvement Association rooms, and get off at the third floor. Half way down the long hall are the sumptuous quarters of the Primary Association on the north and the place we are seeking is on the south side. The first door leads to the editorial office of the *Young Woman's Journal*. When you turn the heavy bronze knob, and swing the massive oaken door inward, you see the editor surrounded with her luxurious desk, tables and bookcases. She may be another personality by and by, but ever will go on the good work done there. You are somewhat sobered by the thought that a cause swallows up individuality and stifles personality; yet the knowledge of a divine balance to be daily struck in the adjustment of God's plan comforts you, and you shake hands with the clear-eyed young woman sitting at the editorial desk and then turn to the hall again and enter the larger doors which lead to the general offices.

What a jovial, restless, active atmosphere blows upon you at this threshold! Well, what would you? The young woman who greets you in these business offices of the *Journal* is the business manager of that prosperous magazine. There are 15,000 magazines to mail monthly, accounts to keep, complaints to hear, rights to adjust, letters to answer, and visitors to greet. Hands and feet are always busy, tongue is seldom rested, brain is never idle. But you are welcome,—whoever you are, come right in. The general secretary, did you say? Yes, she is in the inner rooms. And herein you pass, greeting the secretary with the respect her dignified composure demands. She has her hundreds, nay thousands, of letters to answer, records to keep, tickets for visiting Board members to purchase, routes to look up, instructions to pre-

pare, minutes to keep and record, appointments to make, and telephone messages to send and receive every hour in the day.

The General Board? Yes. They are all in the assembly hall—you are welcome within! The beautiful room with its elegant furnishings escapes your attention, for your eyes are drawn to the circle of women about the long table, headed by their dignified president. The opening song and the prayer are over, the roll is called, minutes are read, and then follows the day's regular business. It is Thursday afternoon, you remember, the day so long set apart as Board meeting day, and you sit down prepared to listen with quiet attention. The Guide committee may report; discussion and suggestion follow. Or there may be letters from the National Council of Women of the U. S. There may be plans for the summer conventions, or the June conference. The library committee may bring in new lists of books for revisal and correction. Reports from the various conferences visited take much time and patience. There may be letters and changes in stake appointments or officers. All these, or a portion of them, require much consideration and discussion. You could wish at times that there was a touch of humor, a gleam of wit, to lighten the seriousness of this weekly conclave. It is never a crime, however—albeit it sometimes is a great strain—to take ourselves and our duties always with profound seriousness. Yet as you listen to the composed discussions, the respectful suggestions, and note the absence of personal ambition, envy and intrigue, you are compelled to a greater or less meed of admiration for the women and the methods which can produce these results.

Some unusual force has been at work here; you can find nothing to parallel it in the conduct of women's clubs and societies in the world today. What is that power? What are the causes that have brought about these results? This record has endeavored to answer that question, to set forth the

causes which have operated to produce the successful Y. L. M. I. A. of this people. The past is spread before you, the future is hid in eternity. But as the corn follows the planting of the seed, so love, unity, and self-control follow the planting of righteousness in the human heart.

Here, then, we may close this imperfect record of an almost perfect organization—an organization with a wonderful history behind it and with an unlimited future ahead of it. In leaving this portion of God's work, there is one overmastering thought which fills the mind: how perfectly our Father understands the possibilities of growth and progress! No creeping moss gathers about the roots of the tree of life; but activity, growth, and motion beget change, evolution and development; all these are the attributes of the work of God. Around this thought gathers another akin to it: our Father does all His work through natural and simple means; the weakness and strength of men are weighed in His hands, and made to contribute to the final sum of progress; men, having their agency, can go constantly forward or constantly backward; or they can take that zig-zag course so often taken by weak mortality; but the great Arbiter of all our destinies will bring every foot within the pale of truth, soon or late, now or then. What the Mutual Improvement Associations of Zion have meant to the girls cannot be told in words. What are the results? Look you at the individuals; let them tell the tale. Not one soul in Zion has failed to feel either the direct or indirect effects of this powerful factor among the youth of our people. All have been mutually helped, mutually blessed, and mutually improved—what more can be added? Only a song of gratitude and praise to that Father, who, in blessing and remembering His sons, forgot not to bless and remember His daughters.

BIOGRAPHICAL.

LUCY WOODRUFF SMITH.

One of the famous family which gave to the world the Prophet Joseph Smith, her grandfather being Judge Elias Smith, and being likewise a granddaughter of



LUCY WOODRUFF SMITH.

President Wilford Woodruff, it is not strange that Lucy Woodruff Smith is molded to noblest forms of spiritual worth. She first saw the light away down on the Muddy Mission, where her parents were suffering and struggling with that

handful of refugees sent by President Brigham Young and Apostle Erastus Snow to create a civilization in the hot wilderness of that then forbidding country. But she inherited the pluck and patience of her parents, and after all, what do environments matter, if the soul be true and the body be strong? Lucy was born on the 10th of January, 1869, and was the daughter of Wilford Woodruff, Jr., and of Emily J. Smith. All her life she has kept the Word of Wisdom. Since she was ten years old she has been a strict tithepayer. She has never owed the Lord one cent; all her life she has loved the Lord; all her life she has served her kind. And yet, she, too, must pass through the fire of affliction.

Lucy recalls with peculiar pleasure the organization of a Primary Retrenchment Association, effected through her cousin Alice Merrill, in the prayer-room of the old Historian's Office in the year 1876, where dwelt Alice with her grandparents. Here the tiny tots met, spoke of things religious, or listened to simple exhortations delivered by themselves and an occasional invited visitor. This society antedates the Primary Associations, and yet was modeled upon the same lines.

Lucy married her distant cousin, George Albert Smith, grandson and namesake of President George A. Smith, May 25th, 1892. She has had three children and has mothered eight others. Her home life is ideal; for the only law is that of love and constant kindness between parents and children, and with friends and acquaintances.

Lucy has not confined her labors to her home, but like so many of our bright young matrons, she has enlarged her sphere, and the call of the priesthood has placed many public burdens upon her. In 1887, she was chosen to act as ward president of the Y. L. M. I. A. of the Seventeenth ward. Then, in 1894, two years after her marriage, she was elected treasurer for the stake Y. L. M. I. A. When the Salt Lake stake was first divided Lucy was chosen to act as second counselor to Nellie C. Taylor in the Salt Lake stake board. Here she labored, with great fidelity, initiative and resourcefulness, until the further division of the city into four stakes, when she was selected to fill the position of president of the Salt Lake stake Y. L. M. I. A. She was called to act as a member of the General

Board of the whole Association in October, 1908; and here she still labors. In every one of these positions Lucy Woodruff Smith has been successful and energetic; she has toiled with heart and brain, with body and nerve; and what she has done not even the annals of the society may betray. For she has filled full to overflowing every measure meted out to her for loving service, in her home, in her ward and in her public duties. That she is now near breaking down under the strain, is due as much to her generous and lavish service towards her own family as to that same measure which she has meted out in her public duties. While with her husband in the Southern States, she assisted him in his duties as the secretary of the mission. Lucy was of great assistance in clerical labor; and but for her another clerk would have been necessary in the office.

The key-note of Lucy Smith's character is the power to hear and obey the promptings of the Spirit of the Lord. This was her grandfather Wilford Woodruff's great gift, and it is her own in large degree. In her family life, she has always been guided by that still small voice, whose decrees are sometimes inscrutable, but whose dictates never fail. It is this inner light which makes that charm and radiance about her home and which has made it possible for both parents to fight for life in the face of overwhelming odds.

It would be unjust to close this sketch without adding a tribute to the young Apostle, George A. Smith, who has given not only his wife help, encouragement and support in all her home and public duties, but who has been generous in his assistance and spiritual support to every woman in this Church. Surely the girls of the Mutual have much to thank George A. Smith for, for he has been a rod and a staff to both wings of Mutual endeavor; and especially, in all public and private meetings of those organizations, his voice is ever raised to advance woman's development and woman's possibilities. He has made it a beautiful thing for all women to work by his side, for his heartfelt tributes to the mothers and daughters of his people are founded on the rock of his own unselfish, manly dignity and the purity and uprightness of his whole life. Of such indeed we have all too few amongst any people. God lengthen his life till his hair is white and his years are as a ripened sheaf of corn!

JANE BALLANTYNE ANDERSON.

Jane Ballantyne Anderson was born in Salt Lake City, Utah, February 10th, 1861. Her father was Richard Ballantyne, founder of the Latter-day Saints' Sunday Schools, who



JANE BALLANTYNE ANDERSON.

emigrated from Scotland, in 1843. Her mother was Mary Pearce, a native of England, who came to Utah in 1855. The family moved to Ogden when Jane was yet a child, and later to Ogden Valley where Elder Ballantyne presided over Eden, a little settlement in the north end of the valley.

In those early days there was little else than the native wilderness of mountain nature surrounding the cabins of the pioneers. The voice of the wolf and the howl of the coyote were the only sounds that broke the silence. But the young girl loved to roam the native meadows, wade the clear streams, climb the hills, and to divide with the bear and the Indian the wild cherry and the service-berry. In these early years she thus imbibed that intense love for the mountains which has grown to a passion with her. These wild environments, too, and the need to shift for one's self, impressed her with a love of nature and the outdoor life, and with strength and independence of character. From early childhood she received strict training in household work, and hence industry and thrift were strongly impressed upon her life.

She attended the district school of the settlement, where she obtained such a knowledge of the three R's as was then common in the villages of northern Utah. With a fondness for education, she did well in her classes, and later got permission to attend a higher private academy in Ogden, conducted by Prof. L. F. Moench. In 1879 she taught a district school in Riverdale, and the year following in Uintah, closing her experience in the schoolroom in Hooper, in 1880. Wherever she taught her lovable yet firm character attracted the admiration of parents and children alike, and this experience gave her opportunity to exercise her pronounced natural gift—ability to teach and govern children. A number of hitherto ungovernable youngsters became her lasting friends, and among her best students were boys who were generally considered hard to handle.

In 1881—June 29th—she was happily married to Edward H. Anderson. They have an interesting family of six sons and one daughter, upon all of whom she has impressed her lovable nature. With true love she has devoted her life to their welfare and training so that whatever the results may be no fault can ever be laid at the door of the mother.

Aside from her arduous family duties she has found time to keep her own mind in touch with the progress of the world, and to devote some thought and action to public duties. From June 1, 1885, till the division of the ward, she acted as second counselor to Rose Canfield in the Fourth ward, Ogden, Y. L. M. I. A.; and later as first counselor to Mariana Belnap

in the same ward. She also acted as teacher of one of the classes under Presidents Isabella Foulger and Martha Wright. In a tribute of love and esteem tendered to her by her fellow officers on her departure for Salt Lake City, they commend her for her "gentle but firm manner of instruction," her "faith and devotion," her "tender watchcare over her aged mother," her "devotion to the principles of the gospel," and her faithfulness in teaching "our girls." She also took part in gathering statistics of women's work and conditions for the World's Fair, Chicago, 1893, and at times takes some interest in political matters.

The family removed to Salt Lake City in 1901; and two years later Mrs. Anderson was appointed teacher in the Junior class in the Sugar ward, Y. L. M. I. A., under President Lois Taylor, in which position she succeeded admirably. On March 5, 1905, she was chosen as president of the Sugar ward Y. L. M. I. A. For three years she directed the association with great success, but in September, 1908, was compelled to resign owing to her mother's ill health which required her services at home. It was in October following that she was chosen a member of the General Board Y. L. M. I. A., to which position she was set apart by President John R. Winder, November 5. In this position she has visited a number of stakes, and been in attendance quite regularly at the councils of the Board.

EDITH ROSSITER LOVESY.

An engaging personality, a mingling of personal and spiritual beauty, has given to Sister Edith Rossiter Lovesy the power to attract. Simple and sincere devotion to pure ideals makes her charm all the more a precious magnet with which to draw the young.

She was born in Salt Lake City, January 29th, 1876, of the best of English yeoman stock, her father being the well known and successful business man, William A. Rossiter, and her mother, Eliza Crabtree, daughter of that sturdy English pioneer, Charles Crabtree.

Edith was a worker in all the auxiliary institutions of the Church. She was given a class in Sunday School at the early

age of fifteen years, and was enrolled in the Mutual as soon as her age would permit.

She married, at the age of twenty, W. H. Lovesy, a young business man of Salt Lake City. She moved to the Second



EDITH ROSSITER LOVESY.

ward at the time of her marriage, and was chosen as counselor in the Y. L. M. I. A. Here she labored until her husband took her with him to Pocatello, in 1901, where they lived for seven years. Sister Lovesy at once entered into the life and atmosphere about her, determined with all the modest energy of her unselfish soul to help the girls of her new home.

She was asked to serve as secretary of Pocatello stake Young Ladies Mutual Improvement Association, and while holding this position she also labored as a local officer, being president of the Pocatello ward association. In 1906, five years later, she was made president of the stake Mutual Improvement Association, and served loyally and with success in that office until her return to Salt Lake City, in 1908.

She made a deep impression on the girls of her stake, and news of her success was carried often to the General Board in Salt Lake City, so that when she returned to the city of her birth President Martha H. Tingey was desirous of adding this bright young woman to those already on the General Board. At the October conference of 1908, Sister Lovesy was sustained as a member of the General Board, and has proved herself efficient and adaptable to the needs of her new position.

Mrs. Lovesy is a reader of the best literature. She and her husband have collected a library of choice selection. Her father was a tender supervisor of his children's daily lives and book education.

It is impossible for Edith R. Lovesy to retain wounded feelings, or blind suspicions; she learned at her mother's knee, and at her father's council table, to ask and receive, as also to offer and to bestow that full pardon for mistakes and wounds which carries with it the fuller forgiveness of forgetfulness. Her own heart made thus tender, Sister Lovesy would suffer much with the thought that perchance she had wounded another. One other deep lesson of early childhood was the love of truth; to tell the truth was part of her very life and up-bringing. For all these and many other life lessons she lavishes a wealth of loving gratitude upon the faithful father and mother who guided her early youth.

LETITIA THOMAS TEASDALE.

Letitia Thomas Teasdale was born October 23d, 1876, in Franklin, Idaho. Her father was Preston Thomas, who came of American stock. Her mother was Maria Hadland, of English birth. Letitia's father died when she was a babe of eight months, but she was reared most tenderly and carefully by her mother, who was a remarkably strong, courageous and true woman. Mrs. Thomas reared nine children,

six girls and three boys; and at the time of her death she had seventy-two descendents, not one of whom had lost the faith. The following beautiful tribute is paid to this mother in Israel by her daughter Letitia:



LETITIA THOMAS TEASDALE.

"I never heard my mother complain or question the purposes of the Lord. Her faith was wonderful and she so impressed us with the love of right doing and loyalty to our religion that the first thought of her children has been—what does the Lord require of us? She was the third wife of my

father, and through all her trials I never heard her say one word which would weaken the faith of her children. While my father was also a true, faithful Latter-day Saint, strong of purpose and with much natural refinement, I feel that it is to my dear mother chiefly that we owe the unyielding faith which we all more or less possess. Her teachings and her example have been my life's guiding star."

Letitia's childhood was spent on a farm. At the age of fourteen she entered the Brigham Young College of Logan, which she attended three years. She began teaching school in Idaho when eighteen years of age. Removing with her family to Canada next year, she remained there two years, teaching school, and holding the position of aid in the Y. L. M. I. A. of Cardston, and of kindergarten teacher in the Sunday Schools. She returned to Utah in 1898, and taught school in Utah county. She there met Apostle George Teasdale and was married to him in the Logan Temple on the 17th of May, 1900. This girl-wife assumed the care of five children, the youngest being but four years old. They made their home in Nephi for three years, and while there Mrs. Teasdale acted as stake aid in the Y. L. M. I. A. one year, served one year as second counselor in the stake board of the same association and one year as first counselor to the president of the Relief Society of Juab stake. Mrs. Teasdale left Nephi in 1903 to join her husband who had gone to Mexico to regain his shattered health. They remained there two years and eight months. Returning to Salt Lake City in 1906 they made another home. This time the change was to be particularly sad; for a year later, in May, 1907, Mrs. Teasdale was called to part with her mother, who died at her home. Just one week from the day her mother was buried she saw her noble husband laid to rest. Who can measure the grief of that soul-stricken wife and daughter!

Mrs. Teasdale was called to act as first counselor to Mrs. Richards of the Sugar House Relief Society in the spring of 1908; and in October, 1908, she was placed upon the General Board of the Y. L. M. I. A.

The young widow decided to further prepare herself for teaching, accordingly in 1909 she went to Chicago to take a course in the Columbia College of Expression, for ever since her girlhood, she has been a student of elocution and

literature. She has traveled into almost every stake of Zion with her husband, and for Mutual Improvement work.

Letitia Teasdale is of commanding presence. She is possessed of a natural reserve and dignity which is so mellowed by an inner spiritual glow that it pleases all who come to know her well.

LAURA BENNION.

When President Tingey chose Miss Bennion to act upon the General Board of the Y. L. M. I. A., there was surely no mistake made. That young woman was not at home at the time,—which was during the October conference of 1908—she was acting as a missionary in the world, and was thus making wide preparation for her future enlarged sphere.

Miss Bennion was born at Taylorsville, Salt Lake county, Utah, and is the daughter of Samuel R. and Mary P. Bennion. Her parents are of English descent, but the father was born in Nauvoo. He followed Brigham Young in that wonderful exodus to the western wilds, in 1847, and finally settled in Taylorsville. This girl has had splendid chances for being directed in the right way during youth and childhood. We are often reminded of the saying of Nephi in the opening words of the Book of Mormon when contemplating the lives of the youth of Zion—"I Nephi, having been born of goodly parents." Laura Bennion comes in this class by right of inheritance on both sides. She early showed the upright, devoted traits which made of her a good Sunday School child, a faithful Primary pupil, and later, a devoted Mutual worker.

Miss Bennion acted as secretary of the Primary Association when but a child; then she was chosen as counselor; next came her advancement to the position of counselor in the Mutual, which happened November 7th, 1895. She accepted the position of president of that association January 19th, 1904, and there acted with singular success and direct results till called upon her mission. She was also active for seven years in the board of Granite stake as an aid to Mrs. Zina B. Cannon, at the end of which time she received her missionary call and went out into the world with undaunted faith and trust.

Indeed, it may be said of Miss Bennion that faith, the

genuine old-fashioned type that increases joy, makes sorrow bearable, that sets God and the priesthood before the learning of men, is a dominant note in her character.

It is good to study the lives of young women who are



LAURA BENNION.

set up for standards in Zion. The trifles of life are often the milestones which point the way onward. When a child, Laura had borrowed her mother's earrings; and with them in her ears, she went to bathe in the river Jordan flowing by her home. Alas, while sporting in the water, waist-deep, one of the precious jewels fell into the stream. The pain and con-

sternation of the child can be imagined by girl-readers. What was to be done? Without hesitation, the little Laura begged her girl-friends to join with her in an earnest prayer to God for help in finding the lost trinket. Singular as it may seem, as soon as the children arose, Laura went to the stream and found her earring lying at the bottom of the river. Such faith was hers, and such she retains through her active religious career.

Miss Bennion was sent out to the Northern States mission on January 23d, 1907. She was detailed to go almost at once to labor with Miss Ida Alleman, of Springville, in that city of vivid and never-dying interest to the Saints—Nauvoo the Beautiful.

It was the month of February, just sixty-one years since that historic exodus by Brigham Young and the Saints, and as then, the river was a churning mass of ice-blocks and turbid water. The girls were obliged to cross the mighty river—one mile wide at this point—in a small skiff. And as they twisted and turned to the right and to the left, the biting wind in their faces and their bodies numbed with the freezing cold—how clear the vision of that other crossing rose before their eyes and the quick sob of sympathy swelled in their throats while the tears coursed down their cheeks.

When the girls reached Nauvoo, to be warmed and fed and comforted by the small branch now raised up in that place, it was with feelings akin to awe that they began their own modest womanly ministry in homes builded by the men and women who had known and associated with the Prophet Joseph Smith, and who saw him in life and mourned him when brought back from cruel Carthage to his burial in the stricken city of Nauvoo. Here, then, they labored for four months assisting to build the little branch then numbering seventeen souls. Laura left Nauvoo to work in Chicago, then in Joliet and Milwaukee, working in the organizations, visiting the Saints, and spending much time in visiting those friends which the elders had made while tracting. Here she labored for twenty-three months, and then was released to return to Zion.

The ideal girl character must hold one exquisite germ for future perfect development—that of maternal tenderness and pure renunciation. Such a trait marks indelibly the

soul of Laura Bennion. Not long after returning home, six children of her sister, Mrs. Nora Diamond, were left motherless. With the instant decision of character which is so pronounced a part of her character she took upon herself the care of the motherless children—the eldest thirteen and the youngest but a baby. From that day to this, Laura has been a devoted guardian of the children; and her sweet self-effacement could find no better expression than in this noble work. Laura is entirely without egotism, or self-glorification. The world lies outside and about her, and is too big in its daily demands to permit of selfish introspection or narrow aims. If God has been good to her, she will "pass it on." Such is her character, such her happy daily legend. Yet is she strong and vital in word and deed. But so excellent a regard has she for the unities of life, that she has learned, all unconsciously, to estimate values and to secure the womanly poise which makes a heaven of the poorest house, and gives one glimpses of that paradise where homes will be eternal.

STAKE HISTORIES.

ALBERTA STAKE.

THE organization of the Cardston Association at Cardston, Canada, in what was then known as the Canadian mission, was the beginning of Mutual work in the Alberta stake. This organization was effected Nov. 22d, 1887, by the president of that mission, Charles O. Card. His wife, Zina Y. Card, the well-known daughter of Zina D. Young, was chosen president. The following year she chose two counselors, Katie Brown and Anne Cheney. The secretary was Jane S. Woolf. These sisters were set apart by Apostles F. M. Lyman and John W. Taylor. At that time, Oct. 8, 1888, there were nine members enrolled. The scriptures



ZINA Y. CARD.

formed the basis of their studies, and the meetings were a great blessing to the people. The work of Sister Card in this mission can never be properly estimated. She was the social life, soul, and mainspring of the whole colony. Her spiritual labors were so closely and delicately interwoven with her social efforts, that the most skillful observer could not draw any line of distinction. She was hostess to every homesick, longing emigrant, nurse for the sick and dying, provider for the destitute, and a well-spring of comfort and sunshine for every soul in Canada, of every class and creed. So marked an impression did she make upon the visiting Canadian government officials that many privileges and concessions of great importance to the young colonies were given by the Canadian authorities because of their acquaintance and admiration for this splendid pioneer.



ANNIE D. SNOW.

The Alberta Y. L. M. I. A., as a stake association, was organized Aug. 29th, 1894, at Cardston, by Apostle John W. Taylor with Sister Card as stake president. Nine years later, after her removal to Utah, the stake board was reorganized, Sept. 6, 1903, at Cardston, by President Joseph F. Smith; Sisters Alice K. Smith and Adella W. Eardley of the General Board of Y. L. M. I. A. were in attendance. Sister Annie D. Snow was chosen president, and she is still acting, her efficiency and faithfulness having endeared her to all her associates.

The following sisters have acted as officers on the stake board: presidents—Zina Y. Card, Annie D. Snow; as counselors—Attena Williams, Rhoda Duce, and Armenia Lee; as secretaries—Annie D. Snow, Rose Card, Ethel D. Woolf and Zina C. Brown; as treasurers—Sarah Hinman, Ella Packer,

Belle Duce, Hattie Woolf and Ethel D. Woolf; as librarians-Dora Jacobs, Mary L. Ibey; as aids—Susie Winder Hinman, Mary A. Harker, Jennie B. Knight, Armenia Lee, Virgie Jordan, Eugenia Rampton, Zina Woolf and Orrilla Woolf.

The membership of this stake is indicative of the rapid growth achieved in our colonies. In 1894, the membership of the whole stake association was only 83; in 1899. it had increased to 205; while in 1910 there are 355—this, too, notwithstanding the fact that in 1902 the stake was divided, the eastern part of the mission being called the Taylor stake. If there had been no division the membership in Alberta would have been double what it now is.

The board is divided into committees, who take charge of special lines of work. Circumstances have compelled many changes in the personnel; but perfect harmony has always existed and the labors of the board members have been greatly prospered; especially prized are the faithful labors of President Annie D. Snow. The thirteen towns comprised in the stake are visited mostly by team, the farthest town being 110 miles from Cardston. The traveling library is not large; it contains only 208 books, but these are well chosen, and put to good use. The board has adopted the plan of having a concert at every regular conference, in which all the ward associations take part. There is also a concert or theater given in the winter. The proceeds of these several entertainments are used for stake expenses. The concerts are also useful in arousing interest among the girls, and are provocative of a healthy spirit of emulation.

ALPINE STAKE.

The organization of the Alpine stake was effected Jan. 20th, 1901, at American Fork, Utah Co., under the direction of Apostle Heber J. Grant. At this time, the stake board of the Y. L. M. I. A. was organized, with the following officers: Lydia B. Lund, president; Cordelia P. Thorne, first counselor; Liza Chipman, second counselor; Luella E. Thorne, secretary and treasurer; Sarah T. Evans, Pauline E. Brown, aids. At the close of the first year of the organization, there were thirteen ward associations with a membership of 520 enrolled.

This stake is situated in the north end of Utah valley,

and was for many years a part of the Utah stake. The progressive and active people who compose the various towns could but make one of the best and liveliest stakes in the Church, and the Y.L.M.I.A. shares in the general up-to-date atmosphere. The girls are, many of them, graduates of the Brigham Young University, and possess in addition to their scholastic training the modest virtues of comely young womanhood.



LYDIA B. LUND.

When the original Utah stake was divided, the funds belonging to the Y. L. M. I. A. were distributed, the new Alpine stake receiving $15.00. The first purchase was a good record book, and the important duty of keeping faithful and accurate records of all work done and meetings held was begun. This business-like policy has been maintained through the intervening years.



EMMA LARSON.

The past few summers the M. I. girls have organized sewing classes in the wards, which have proved very successful, and the organization looks with justifiable hope into a future where there is naught but good works and prosperity.

The following officers have acted on the stake board: presidents—Lydia B. Lund, Emma Larson and Louisa R. Miller; counselors—Cordelia P. Thorne, Liza Chipman, Louisa R. Miller, Laura Boley and Annie M. Stookey; secretaries and treasurers—Luella E. Thorne and Pauline E. Brown; aids—Louise R. Miller, Sarah Taylor Evans, Pauline Brown, Hattie Beck, Emerett Smith, Laura Boley, Susie Whipple, Eleonore M. Blackhurst, Lucy H. Wright, Amanda Russon, Agnes Huish and Iva Adams.

BANNOCK STAKE.

The Bannock stake formerly comprised all the country within the limits of the present Bingham, Pocatello, Bannock, Fremont, Rigby, Yellowstone and Teton stakes of Zion;

therefore the early history of all of these stakes is largely that of Bannock.



ELLEN M. RICKS.

The Y. L. M. I. A. of the Bannock stake was organized February 18, 1887, with the following officers: Susie Poole, president; Mary A. Ricks and MaryA. Raymond, counselors; SusieL. Stephens, secretary; and Martha Ricks, treasurer. Before this time there were associations in a number of the wards, viz., Menan, Rexburg, Parker, Teton, Lyman, Louisville, Labelle, and Eagle Rock. Sister Poole was succeeded within a year's time by Sister Mary A. Ricks, who presided for four years with her associated officers. In 1891, Sister Ellen M. Ricks was made president, and for ten years she labored in season and out of season for the benefit of the girls in her scattered stake, holding jurisdiction over the whole stake about seven years, and then over Fremont after the stakes were divided. Her gentle and peace-loving influence was felt wherever she went, and her name is reverenced as much today as it ever was in her active incumbency of office.

The local associations, as well as the general membership of the stake, grew during this period of ten years, until 1898, when it was deemed advisable to divide the stake into two portions. Accordingly, the Fremont stake was created out of the northern half of Bannock stake. The former stake board, with Pres. Ellen M. Ricks, who lived in Rexburg, now the chief city of Fremont stake, took up the divided work of the newly named stake.

A new organization of the Y. L. M. I. A. of Bannock stake was effected under the supervision of Apostles Heber J. Grant, MarrinerW. Merrill and Matthias F. Cowley, July 25th

1898. Mrs. Effie P. Eldredge was sustained as president of the board. On August 17th, of the same year, Sisters Dessie Andrus and Olive Hale were chosen as her counselors, with Edna M. Smith as secretary and treasurer. Positions on the board have been occupied as follows: as presidents—Effie P. Eldredge, Minnie Lau Rose, Louise Horsley and Mary Bassett; counselors—Dessie Andrus, Olive Hale, Elizabeth Larkins, C. V. Nelson, Louise Horsley, Sarah Hatch, Gertrude Call, Flora Pond, Aletta H. Sorensen. Emma Williams and SarahMerrill; secretaries and treasurers—Edna M. Smith, Amy Larkins, Nerva L. Rose, Beatrice Lau, Bergetta Hogan, Mary E. Rodeback, Cora Hale and Nellie Fowler; as aids—Dora Barlow, Lutie Bassett Swenson, Elizabeth Larkins, Harriet Christensen, Cora Larkins, Minnie Sterrett, C. V. Nelson, Emma Williams and Sarah Hatch; organists—Charlotte Tolman Meekam, Melita Pond; librarian—Millie Corbet.



EFFIE P. ELDREDGE.

The first stake enrollment showed 150 members; in 1910 there are 309 members.

This new stake was not organized until after Guides were issued, and therefore their work has gone along prescribed lines. But they have shown their originality in the various excellent written and printed essays read, and in the frequent musical selections interspersed with their regular programs. The associations started out, as did most others, with an empty treasury: but they have now an excellent set of record books, nearly 100 books in the traveling library, and a good amount of cash in the bank. There are thirteen wards in the stake, all of them within 25 miles of the headquarters at

Thatcher. The stake officers visit their branches frequently, but their chief difficulty lies in the scarcity of young women.

A treasured memory in this stake is the visit of President Elmina S. Taylor, who came to a conference held in Soda Springs, in the summer of 1899. Although weak in numbers, this stake is strong in activity and good works.

BEAR RIVER STAKE.

This section of country was contained for a long time in the two stakes, Malad and Box Elder, seven wards,—Thatcher, Bothwell, Garland, East Garland, Beaver Dam, Deweyville and Elwood wards being taken from the Box Elder stake. But as settlers began to elbow each other across the desert reaches, and farms were cut up into larger and larger towns, the long winding valley farms and towns were gathered into a stake of their own by the Church authorities. This was done on the 11th of October, 1908; so that we have now a full-fledged stake Y. L. M. I. A. in Bear River. At the present time there are twelve associations and a glance at the board will show that every detail of the Mutual work has been considered and provided for. The board then organized was: president—Rose B. Vanfleet; counselors—Celia M. Grover and Essie E. Folger; secretary—La Von Smith; treasurer—Hilda Nordquist; librarian—Pearl Folger; organist—Olive Hall; chorister—Clara C. Mowery; aids—Sarah T. Hansen, Minta Garn, Celestia C. Hunsaker and Meda Johnson. There have been a few changes, even in this short time, and Violette



ROSE B. VANFLEET.

T. Wing is now secretary, and Elizabeth M. King is the treasurer. They have an assistant chorister, Lavonnah Johnson and Senior and Junior class leaders in Hilda Nordquist and Maud Sorensen.

It is delightful to contemplate the readiness with which our people expand and adjust themselves to new and ever progressing conditions; new workers springing up to take the places in the new fields of labor, and each equal to his or her task under the blessing of the Lord.

BEAR LAKE STAKE.

The organization of the Y. L. M. I. A. of this stake was effected February 8, 1879, by the late Apostle Charles C. Rich, whose daughter, Mrs. Nancy E. Pugmire, was called to preside. Her counselors were Amy E. Cook and Alice M. Rich. Mrs. Elizabeth M. Hart was appointed secretary, and Elizabeth Pugmire Rich, treasurer. The stake organization extended into Utah on the south and Wyoming on the east. It comprised twenty-one associations until Woodruff stake was organized, which took place in 1897. This reduction, with that of the organization of Star Valley stake in 1892, brought the number of associations down to sixteen. Thus the stake was made more compact, and it is more convenient for the stake officers to visit the local associations. Notwithstanding this lightening of their burden, the stake board felt most deeply the severance of the old ties which had bound them so strongly to the separate associations; a feeling of mutual love and confidence had sprung up between them which could not be effaced.

This stake board has always been very prosperous and prudent in the gathering and disbursement of means. As an example let us quote. During the period intervening between the organization of the stake board and the year 1905, the receipts of the stake amounted to the comfortable sum of $3,090.75. The following items of contribution are also interesting and substantial:

For Stake Tabernacle	$ 86.22
For Missionary Purposes	$325.38
For the Women's Building, Salt Lake City	$250.00
For the Fielding Academy, Bear Lake Stake	$400.00
For charitable purposes	$200.00

For the Logan Temple $212.00
For Emigration .....$ 60.00

In addition to these amounts, the ward associations have disbursed in the same period of time, for home enterprises, over $10,000.00.



NANCY E. PUGMIRE AND BOARD.

The stake associations have issued three manuscript papers called the "Literary Garland." Two volumes of this paper were printed in pamphlet form, and about 150 copies of each were issued.

The membership of the stake is reported as follows: in 1879 at the first organization, 273; in 1884, 423; in 1900, 703; and in 1910, 872.

This increase certainly speaks well for the efforts of both local and stake authorities. At present, there are 23 associations in the stake.

The general tone and spirit of this stake is one of unity and harmony; in all the years of its existence there has never been a word of discord or dissension between the stake officers. All have worked as a unit for the advancement of the cause

of Mutual Improvement. Much of this has been due to the splendid executive ability of the woman who worked for years at the head of this board—Mrs. Nancy Pugmire. Her successor, Miss Elizabeth Winters, has taken up the work with intelligence and earnestness and is adding to the excellent work done by her predecessor.

The following sisters have acted as officers in the stake board: presidents—Nancy E. Pugmire and Elizabeth Winters; counselors—Amy E. Cook, Alice M. Rich, Sara A. Allred, Myra T. Hart, Lizzie Hoge Welker, Zelpha Bramwell and Emma Sutton; secretaries and assistants—Elizabeth M. Hart, Lizzie Hoge, Sarah Pendsey, Sarah Grimmet, Elizabeth Pugmire Rich, Leola V. Rich, Mabel Rich, Effie Perkins, Nellie Pearce Perkins, Lillie Grimmet; treasurers—Lillias B. Haywood, Ellen Budge Pugmire; aids—Ella Rich, Ida Offi Dunford, Elmira B. Hart, Mattie Cruikshank, Pernecy Bagby, Mary I. Rich, Libbie Rich Anderson, Mary Sutton, Louise Rogers Rich, Nellie Pearce, Stella Pugmire, Sarah Grimmet, Inger M. Welker, Effie Perkins Hanson, Ellen Athey, Leonora Weaver; librarians—Lottie I. Price, Lillie Grimmet; music directors and assistants—Adeline Spencer, Laura Richards, Lottie Shepherd, Edna Crowther; organist—Mary Roberts.

A unique feature of recent date in this stake has been the organization of a stake chorus, composed of the Y. L. M. I. A. ward officers, who meet on regular priesthood meeting day for practice. The director and her assistants visit the wards as often as possible to assist the local choristers.

BEAVER STAKE.

Beaver stake is a small one, being situated in the middle district of Utah where water is exceedingly scarce and vegetation scanty. Even the hills about Beaver are not crowned with the verdure common to the more northern counties. There are great possibilities for this barren region, however, and in time to come with arid farming and the rich mineral resources of the county, it may become one of our wealthy and thickly populated centers. Beaver lay on the road to St. George in the old wagon-traveling days, and was one of the best and liveliest of those southern towns; that was in the days of John R. Murdock, with his big brick house, his bigger

religion and his limitless welcome. But Beaver is still alive; and her citizens are justly proud of the record they have made in the face of great obstacles. The Murdock Academy, formerly the Beaver branch of the Brigham Young University, is located in the old government fort, which once sheltered United States soldiers in its quaint old rock walls in a pretty little valley at the mouth of the canyon east of the town.



MARY E. ASHWORTH.



SADIE MAESER.

The following interesting account of the rise and history of the Y. L. M. I. A. of this stake was furnished by one of its former presidents:

The Y. L. M. I. A. of this stake was started in the beginning of the first Retrenchment societies; for in 1873 this organization was put into active operation. Such women as Mary Ashworth, then Mary Shepherd, and Julia Murdock, now Farnsworth, were active workers in this initial Beaver Retrenchment association. The other towns of the stake were very soon organized; and in these preliminary associations the girls first began to take their intellectual and

spiritual light from under the bushels of tradition and sex, and to let that light shine for the blessing and benefit of their associates. The programs of the regular weekly meetings consisted mainly of songs, recitations, select readings, essays and the "bearing of testimonies." Rather crude and unsystematic were these early efforts, but there was one advantage—the brains of the girls were constantly exercised in scheming and planning that something suitable should be provided for entertainment and instruction. Occasionally sewing-bees, rag-bees or quiltings were held to aid the Relief Society in their work of charity. Dancing parties were always participated in by both the old and the young, all uniting in this favorite pastime of the western Saints. The girls of the association considered it highly proper on these festive occasions to appear in dresses fashioned from the honest cloth made by the Beaver woolen mills; and very neat and sensible they looked, with their trimmings, made by nature's own hands, of ripe lips, rosy cheeks, and brilliant eyes—no fairer girls could be found in the land. To complete the thought which originated these Retrenchment societies, these parties usually began at two o'clock in the afternoon, and closed at an early hour in the evening; and when refreshments were served, they were of a simple and wholesome character. Sometimes the girls arranged theatrical entertainments, and the proceeds of these were invested in a good association library of Church and secular standard works. Some means were also donated towards the building of temples, and other worthy purposes.



GERTRUDE GILLIES.

In the late seventies the name of the associations was changed to the Mutual Improvement associations. In 1879, a stake board of the Y. L. M. I. A. was effected, and Mrs. Mary E. Ashworth was chosen as stake president, with Ida Hunt and Flora Shipp Hill, formerly of Salt Lake City, as counselors; and Sarah C. Shepherd as secretary and treasurer. With this board there went a new impetus towards the growth of the whole cause. Semi-annual conferences were inaugurated for the stake, in March and September; at which conferences the four wards of the stake were liberally represented, these wards being Beaver, Greenville, Minersville and Adamsville. The members of the stake board began to make regular visits to the ward associations, and through this interchange of ideas and union of effort the associations became stronger, and better work was done. Not until the appearance of the general Guide work, however, was there any radical change in the character of the programs. Then, all united in a systematic effort to carry out the plans laid down by the General Board.

At the present time there are seven associations in this stake. Since the stake board was put in operation, quite large sums of money have been collected though parties, theatricals, bazaars, and other entertainments; the proceeds of which have been used for school, missionary, charitable, emigration, and library purposes. One event in particular is of interest: at one time in conjoint history, the young men were so "backward in coming forward" that after rendering all the parts in two so-called conjoint meetings, the girls concluded to move on alone. They therefore gave an entertainment in which no man was allowed to appear, except in the audience; even the orchestra was composed entirely of girls. The affair was original and unique, and was a success financially and artistically, the treasury being enriched about fifty dollars, after all expenses were deducted.

One branch of work done by this stake which is a source of pride and joy, is the fine organization effected in the Beaver branch of the Brigham Young University, now the Murdock Academy. Regular meetings are held by the association at the Academy, and the Guide lessons are followed with credit; the testimony meetings in this school are a beautiful and successful feature; while the conjoint meetings are now of a

high order, and all are well attended. The young people in the school are from all parts of Southern Utah, and the influence of this work is very far-reaching.

The following have acted as presidents of this stake Y. L. M. I. A.: Mary E. Ashworth, Sadie E. Maeser, Alice Gunn White, Jennie Munford, Gertrude Gillies. The board was reorganized Jan. 13, 1909, with Mrs. Alma W. McGregor as president; first counselor —Amelia Dean; second counselor —Alice M. White; secretary and treasurer—Mae Crosby White; traveling librarian—Theresa Maeser; assistant librarian—Myrtle Farnsworth; aids—Dora Williams and Belle Yardley. A traveling library with one hundred good volumes was established by the board.

Conjoint officers' meetings are held the first and third Sundays of every month and visiting is also done conjointly with the Young Men's board, every association being visited at least twice each quarter. All seven of the associations are fully organized and are in good running order.

BENSON STAKE.

At the time of its organization, in 1901, Benson stake consisted of six towns situated in the northern part of Cache valley, all formerly a part of Cache stake. The stake board of the Y. L. M. I. A. is, therefore, of quite recent origin, but there was a Retrenchment society organized in the town of Smithfield on May 25, 1871, which is of historic interest. This pioneer organization had for its president a woman who has since helped to make Church history in several directions, Louisa L. Greene. To her we owe the splendid beginning made in this work in Smithfield. This lady married Levi W. Richards. She removed to Salt Lake, and became the first editor of the *Woman's Exponent*. Later she for many years had charge of the Children's Department in the *Juvenile Instructor*. This Smithfield association was among the first out of town organizations formed in the Church. The meetings were held at the home of Evan M. Greene, a nephew of Brigham Young and the father of Lula Greene. The programs rendered were of the same character as those given in other places: essays, talks and lectures, of a primitive yet sturdy and inspiring character, formed the basis of their

work; these being interspersed with music and recitations. But the chief duty was to help every girl to get a testimony of the gospel. The resolutions which they adopted are as follows:

Resolved, that we, as daughters and as wives of Elders in Israel, seek to fully understand our true positions, and to honor and make honorable the same before our Heavenly Father and all good people.

Resolved, that we are young and liable to be led into error if we trust in our strength and judgment. We not only solicit aid and wisdom from the heavens at all times, but will also hearken to the counsel and instructions of our beloved parents and those who are called of God to preside over us.

Resolved, that we cultivate good order, good taste, neatness and dispatch in all domestic duties and in any other and all branches of industry which it may be necessary for us to perform, and that we will adopt no fashions in dress, manners or otherwise which are inconsistent with good sense, reason and modesty.

Resolved, that we earnestly seek to establish true sisterly confidence, unity and affection for and with each other; and that we exercise charity and overlook the infirmities of others as we wish to have our own imperfections put by; realizing that we are all children of the same great Father, and that in His sight one is as precious as another, where all are engaged in the same cause with like determinations.

Resolved, that we will treat with respect and reverence every principle pertaining to the gospel of Christ as revealed to the servants of God upon the earth in these and in former days; and that we seek diligently, according to the best abilities given unto us, to improve in the knowledge of those correct and holy principles which embrace all that is ordained of God to lead to truly noble and refined womanhood; to learn the law of the Lord, the Word of Wisdom in all respects, and to be guided thereby in our daily walk.

Resolved, that we strive henceforth with the help of God to live by every word that proceedeth from His mouth, that we may be worthy to see His face and dwell in His presence.

Louisa L. Greene, president; Melissa G. Homer, Susie Greene, Mary A. Scrowther, Elizabeth Moorehead, Mary

C. Downs, Julia Collett, counselors; Katherine E. Brown, secretary.

The Benson stake Y. L. M. I. A. was organized Aug. 5th, 1901, by Apostle Rudger Clawson. Wilhelmina M. Pond was chosen president, with Margaret Roskelly and Ruey Pond as her counselors and Annie Hyer as secretary. The board was reorganized on Feb. 22, 1903, with Mary R. Hendricks as president, and with Sarah Ann Hyer and Hattie C. Larsen as counselors. Hattie C. Larsen was released



WILHELMINA M. POND.



MARY R. HENDRICKS.

in April, 1908, and Marietta P. Bergeson was sustained in her stead. This office she still holds. Since that time these and associate sisters have labored with zeal and intelligence to carry forward the work intrusted to them; and they are fully sustained by the girls under their care; for the Benson stake is abreast of the other stakes in their stake and local work.

The following sisters have acted in the offices named: presidents—Wilhelmina M. Pond, Mary R. Hendricks; counselors—Margaret Roskelly, Ruey Pond, Hattie C. Larsen,

Marietta P. Bergeson and Sarah Ann Hyer; secretaries and treasurers—Annie Hyer, Estella B. Bell, Ruey P. Bernhisel, Maud L. Spackman, Emma Burnham, Martha C. Pond, and Nellie Thompson; assistant secretary—Amy Shepherd; organists and choristers—Odessa L. Hendricks, Orella M. Jensen and Eliza Monson; librarians—Maud L. Spackman and Elna J. Merrill; aids—Mary Peterson, Nettie Bernhisel, Hannah Poulson, Ida H. Merrill, Katie Cragen, Anna V. Merrill, Martha C. Pond, Nellie Hind, and Hannah Hind.

BIG HORN STAKE.

The stake organization of the Y. L. M. I. A. of this stake took place at Lovell, Wyoming, May 26, 1901, when the following officers were chosen: president—Mary L. Welch; first counselor—Pattie S. Hatch; second counselor—Lenora Weaver; secretary and treasurer—Birdie Graham; aid—Rebecca Taggart. Later, the secretary moved out of the stake, and Alfa Grant was chosen to fill her place, with May Maxwell Tippits as her assistant. Additional officers have been appointed as follows: librarian—Lizzie Meeks; aids—Laura Bunting, Clara Briggs, Rebecca Frost, Lizzie Meeks, Lizzie Egan, Laura Bunting, Rebecca Jennings, Sylvia Griffin, Minnie Thorley; with Rebeca Taggart as chorister.



MARY L. WELCH.

During the first year of life in this new stake, the local meetings were held in a tent in camp where the Sidon canal was building, with President Mary L. Welch in charge. There was another local ward association at work during this pioneer year: in Burlington, which was then a part of the Woodruff stake of Zion. There are now five

ward associations in the Big Horn stake: at Byron, Cowley, Lovell, Burlington, and Otto. This young stake is one of the most zealous and thriving in all the Church. The modern vices and temptations are so rare as to be almost unknown, and the sweet spirit of harmony which prevails in this far-away branch, shows how close the heavens are to the homes of God-fearing pioneers.

In 1907 the board was reorganized as follows: president—Millie B. Egan; first counselor—Hattie P. Howard; second counselor—Belva Sessions; secretary and treasurer—Norna N. Arnoldus; corresponding secretary—Eva J. Jenson; chorister—Fannie L. Wolz; organist—Mamie Carling; librarian—Clarissa R. Willey; aids—Birdie Tippits, Clara Hobson, Lizzie Johnson, Annie Duncan, Lizzie Larson, and Rachel Snyder. The new board took hold of their work with zeal and visited the organizations of the stake quarterly although some of the visits require a three days' drive with a team over dusty roads. The traveling library books have been exchanged from ward to ward and read by a great many members. There were one hundred per cent of officers and members keeping the Word of Wisdom and paying tithing. The girls of the stake are frequently praised for their virtue, and the majority of these young people go to the temple of the Lord to be married, notwithstanding the great distance and expense of travel. Some original summer work has been undertaken in literature, ethics and physical education and whenever tried the results prove very satisfactory. Many who were indifferent to religious topics have taken other subjects and pursued them with good results. During the labors of these officers a new organization of the Penrose branch was effected and is doing a good work. The stake and local board meetings are held each month the day of priesthood meeting, and this is proving successful, as it has been very difficult hitherto to get to meetings on account of the inconvenience of travel. A large per cent of the mothers attend the meetings and lend encouragement to the young. The work is progressing and its influence is felt throughout the stake.

BINGHAM STAKE.

When the southern end of the Territory of Idaho was first invaded by the thrifty "Mormon" settlers, no one



EMMA MOLEN AND BOARD.

dreamed that a few years would see them in possession of great fields and farms, stretching over hundreds of miles of country, or that they would settle up towns and villages, build homes and school houses until they became a powerful factor in the future civil and political history of the Gem State of the Union. But such is actually the case; and some of those vigorous old Idaho pioneers, with bodies of iron and spirits of gold, lived to see their first vast "stake" cut into a dozen different smaller divisions. The old Bannock stake has been divided and subdivided until now each quorum of the stake authorities can get over its section in less than a month's time and without traveling hundreds of miles to do it.

One of the early divisions of this beautiful Snake River country was named the Bingham stake of Zion; but even this has been cut up and cut off by other and lesser divisions, yet each is now more populous than when that sturdy and energetic president, James E. Steele, proved the mettle of

every Saint in his charge by his frequent and welcome visits.

The Bannock stake of Zion was divided on July 8th, 1895, and the Bingham stake was made from the eastern portion. On this occasion Apostle, now President, John Henry Smith was present, and under his direction the stake Y. L. M. I. A. was organized with the following officers: president—Emma Molen; counselors—Josephine Thompson and Emma L. Rounds; secretary Christie Empey; treasurer—Ann I. Andrus; assistant secretary—Geneva Molen. At this time there were fifteen associations in the stake, with an enrollment of 300 members.

There have been many changes in the board, as was natural; for the exigencies of pioneer life, the cares of motherhood, and the removal of young settlers to other points create a condition of restless activity. But in and through all their changes, this stake has kept abreast of the work and has labored faithfully and well. They give credit in their reports to the great assistance which has been received from the annual visits made by the General Board to their stake; they also record the blessings received from proper use of the Guide. They have themselves instituted some good departures from the general mode of procedure; for instance, the officers have districted off their labors, and the various settlements are under the direct supervision of one or more of the board who live in the different sections. This enables the stake board at its monthly sessions to come into immediate contact with the conditions in the various wards, helping all to keep close tally upon each other through this direct supervision.

The following sisters have acted upon this board: presidents—Emma Molen, Josephine Thompson; counselors—Josephine Thompson, Emma L. Rounds, Ann I. Andrus, Elizabeth Poole, Violet Newman, and Elizabeth Ossmen; secretaries and treasurers—Christie Empey, Ann I. Andrus, Geneva Molen, Laura May Bybee, Minnie Bybee, Marie Jensen, Emma M. Hurst, Mary L. Hansen, Cora Chandler, Elizabeth Gilchrist, Charlotte R. Davis, Bessie Haycock and Effie Avery; aids—Mary Stevens, Mary A. Southwick, Marie Jensen, Elizabeth Ossmen, Irene Selks, Pearl Wilson, Mary Lee, Libbie Poole, Cora Chandler, Luetta Hansen, Ethel Poole, Bertha Benson, Laura Call, Lucy Dinwoody, Grace

Harmon, Anna Jacobson, Harriet Holland, Eliza Boyce, Mary Myler Robinson, Laura Call, Charlotte R. Davis, Hannah Steele, Lillian Hansen, Martha L. Lee, Elizabeth Hauis, Alice Jenkins and Fannie Gudmansen; librarians—Juletta Andrus, Hannah Robinson, Lovinia Andrus, Lucy Robinson and Emily Cramer; organists and choristers—Lenora Ossmen, Elnora Nixon and Lillie Norton.

BLACKFOOT STAKE.

The Blackfoot stake of Zion was formerly a part of Bingham stake, but as Bingham was so very large it was deemed advisable to divide it, thus on the 31st day of January, 1904, at a quarterly conference held at Iona, Idaho, the Blackfoot stake of Zion was created, with Elias S. Kimball as president.

At the first conference of the new stake, held at Blackfoot, February 14, 1904, a stake organization of the Young Ladies' Mutual Improvement Association was effected. Mrs. Juliette Blackburn, a woman of noble characteristics and bright attainments, was made president. The other officers sustained at this time were: first counselor, Mrs. Maria K. Buchanan; second counselor, Mrs. Sarah J. Dalton; secretary and treasurer, Mrs. Sara Hodson Carruth; aids, Mrs. Catherine Bennett, Mrs. Anna R. Jacobson and Mrs. Pearl Campbell. All were selected by the stake presidency, and form a band of zealous and efficient workers. At the adjournment of conference they were set apart by Apostle Hyrum M. Smith, Elders J. Golden Kimball, Elias S. Kimball, Lorenzo R. Thomas and Don C. Walker.



JULIETTE BLACKBURN.

Work was at once begun in earnest. The entire board made a visit through the

stake in the early days of April for the purpose of getting acquainted and more fully comprehending the work before them. Four new organizations were effected on this trip.

Since that time circumstances have required reorganization in some wards, and the organizations at Rich and Tilden have proved impracticable and been given up on account of there being so few girls of Mutual Improvement age and those few living in a widely scattered condition. Five new associations: Lost River, Jameston, Blackfoot Second ward, Shelley Second ward, and Wapello, have been added. At this date there are fifteen fully organized associations, and each month the *Young Woman's Journal* is welcomed in 210 homes of Blackfoot stake.

October 14, 1906, Juliette Blackburn was released on account of sickness and Sara Hodson Carruth was sustained as stake president with Lillian E. Thomas and Catherine Bennett as counselors and Alice D. Johnstone as secretary and treasurer.

Among the problems confronting the organization was the establishing of traveling libraries. The girls must have books—must have the same advantages as Zion's daughters have in other stakes. How to obtain the necessary means was the question. The ward organizations were new and of few numbers. The stake board did not feel at this time to call upon them for aid, so, at an officers' meeting in December, it was decided that as an initial step in the establishment of this library each young lady stake officer should contribute one book and in addition that the stake officers living in Blackfoot, Shelley and Riverside, should give an entertainment in their respective wards and contribute the entire proceeds to the library fund. Their plan was carried out with energy; so at the beginning of the year 1905 they had a library consisting of over seventy choice volumes.

The stake officers count the annual June conference as a green spot in their history; although so far distant from the central city of Zion the interest taken is so great that on one occasion Blackfoot had thirty-eight present during the entire conference, the largest representation of any stake in Zion.

The following sisters have acted on this board: presidents—Juliette Blackburn and Sarah H. Carruth; counselors—Maria K. Buchanan, Sarah J. Dalton, Catherine

Bennett and Lillian E. Thomas; secretaries and treasurers—Sara H. Carruth, Alice D. Johnstone and Myrtle S. Gibbs; aids—Catherine Bennett, Anna R. Jacobson, Pearl Campbell, Leonora Jensen, Hulda Mickelson, Mary E. Freeman, Alice Hale and Myrtle S. Gibbs; musical director—Florence J. Muir; organist—Bertha Y. Jensen; librarian—Juanita Rich; class leader—Josephine Maughn.

During the last two summers, while the regular work was discontinued, reading classes were organized and some of the books selected for the young ladies' reading course were read.

The summer work done by this stake has followed along the beaten track; but the boards have sought to improve the general amusement conditions by introducing lectures and musical programs with concerts and socials. The money thus raised has been used to enlarge their traveling library of which they are justly proud.

BOX ELDER STAKE.

Box Elder Stake, situated immediately north of Weber, was organized by President Brigham Young in 1877. This stake was for many years blessed with the genial presence and wise counsel of one of Zion's great men, Apostle Lorenzo Snow. His pure and devoted Christian life would necessarily do much to lift to a higher plane the community in which he resided. He labored among the people with untiring zeal, ever anxious for their welfare, spiritually and temporally. It was with Lorenzo Snow and in this stake that the first movement originated in Utah, of solidifying the scattered interests of the people into one common interest in what was called the United Order, which later spread all through Utah. The men dedicated their property and the women adjusted their labors to a common center of interest; and for some years the people struggled nobly to establish a perfect system of communal life. That the movement was not altogether a financial success does not detract from the bravery and enterprising qualities of the people. When this great industrial movement was at its height, when mothers and daughters, with little time for fashion and frivolity, were busily engaged in helping the men in their upward struggle of material life, the necessity for a spiritual development for

the young women was recognized and resulted in the calling together of the mothers and daughters for the purpose of organizing what was then called a Retrenchment association. On July 30, 1875, many of these women congregated at the court house and were met by some of Zion's leading women. Eliza R. Snow, Jane Richards, Harriet Snow were there, and Apostle Lorenzo Snow met with them. Eliza R. Snow explained the motives and object of these associations, and subsequently the following officers were chosen and sustained as the board for the new association: president, Minnie J. Snow; first counselor, Emelia D. Madson; second counselor, Lottie N. Hunsaker; third counselor, Ida Snow; fourth counselor, Jane Johnson; fifth counselor, Lucy N. Jensen; sixth counselor, Esther Smith; secretary, Eugenia Snow; assistant secretary, Fannie Graehl. The enrollment of that date was 149 members, with an increase a few weeks later of 102, making a total of 251 Retrenchment members.

On Tuesday, August 10th, the association began actual work. The exercises consisted of testimonies, with select readings from the *Exponent*, *Juvenile Instructor and Millennial Star*. The Relief Society sisters took great interest in the new organization, visiting it often, assisting with words and influence. Eliza R. Snow, being the sister of Apostle Snow, often visited Box Elder and was a source of much help and direct inspiration.

In early days, when organized effort in this direction was new and strange, when dormant talent was just awakening, the girls bent most of their energies in the practical direction of helping to build up the new community in gathering funds through various activities to assist in erecting the buildings, such as the woolen mills factory and churches. They also contributed their share towards erecting such institutions as the Deseret Hospital and the Salt Lake and Logan Temples; they lent a helping hand to the Relief Society to store wheat for coming years. Some of the straw from these gleaning expeditions was afterwards prepared and woven into the stiff hats and bonnets in vogue at that time, and worn as a part of the "Deseret Costume."

The meetings of the Y.L.M.I.A. were at first held weekly but later they were held semi-weekly, being graded into a senior and junior department. This did not prove success-

ful and the first plan of all meeting in one department once a week was again resorted to. As the young ladies gradually developed in many ways, they began to realize that it was necessary to have something besides testimony bearing and extempore programs to stimulate and develop the spiritual and mental powers; so it was decided to have a subject or lectures given at their meetings. Very soon the girls began to lead out socially as well as spiritually and many entertainments were arranged and carried out as a means of gathering money for the treasury. As early as 1877 the association decided to purchase an organ; sufficient money was raised and an organ was bought, which has been in active service for some thirty years and is said to be good still.

In 1878, the three organizations of women, the Primary, the Y. L. M. I. A. and the Relief Society, were divided into four wards respectively. Sister Minnie J. Snow was appointed superintendent over the four ward Y. L. M. I. Associations of Brigham City, and she labored for two years without assistants. Soon after being divided into two wards, the associations began to hold general meetings. The secretaries would read reports, and members and officers would comment on them. These meetings were held quite irregularly, until they gradually developed into officers' meetings and were held semi-monthly.

March 11, 1879, the young ladies of the Box Elder stake held their first conference. It was an all day session. From that time for many years these conferences were held quarterly, and prominent sisters from Salt Lake City were invited to visit the conference and encourage the young in their work. That same year a series of papers, called "Officers' Contributor," edited by Armeda Young, was started and did much to enliven the meetings and educate the girls.

On September 11, 1881, the stake Y. L. M. I. A. was organized and Minnie J. Snow was made president over the stake association, with Mary A. Snow as first counselor; Freddie Widerborg, second counselor; Lydia Snow, recording secretary; and Armeda Snow Young, corresponding secretary. In the autumn of '81, a movement was made to start a library for each of the associations of Brigham, and to this end each association gave an entertainment, the proceeds of which, together with

some donations, went to buy the books, and the libraries were started, naturally on a small scale, but books of a high class of literature were procured. Minnie J. Snow originated this plan for securing books, devoted much time to the success of the undertaking, and the libraries were placed entirely under her direction.

In 1882, President Elmina S. Taylor visited the Box Elder stake for the first time, in company with Eliza R. Snow, Mattie Horne and Zina D. Young. At that conference President Minnie J. Snow reported that the association up to that time had handled about $2,000 which had been collected by donations, entertainments and festivals and had been disbursed for charitable and other purposes. Then Box Elder stake took in what is now known as Malad and Cassia stakes, and gradually the different wards had a Mutual Improvement Association. Among others, a Lamanite village, Washakie, was organized, with a Lamanite sister as second counselor. To make the yearly visits to all these associations necessitated not a little planning, energy, and sacrificing of personal interests; especially in reaching the most distant wards. The sisters would usually visit in company with the brethren and it took about three weeks to make one trip, taking in Snowville and all intermediate points, to Cassia. The wards nearer home could be reached with more ease. But if these trips were trying in some few things, they were fraught with many spiritual blessings, and all inconveniences were forgotten. Later when the stake was divided this duty became lighter; it then took fourteen days for the longest trip.

It may not be out of place here to state, what must already be apparent, that President Minnie J. Snow was a woman of marked ability; her whole heart and soul was devoted to creating new fields of usefulness for the young sisters and to provide new forms of refined and profitable amusement for them. Among these various enterprises were many beautiful concerts and several quite pretentious musical cantatas. Money was raised through these festivities which was used to help different kinds of public and private philanthropies; persons were emigrated from the old countries, missions were assisted, and means donated to building ward meetinghouses, temples, and also the tabernacle in Brigham City. The first great fair

attempted by the Y. L. M. I. A. was held in 1884, June 11th and 12th, and the proceeds went to swell the treasury, which was always heavily drawn upon. It was followed in due time by others. About this time a series of printed circular letters were issued to the different associations, outlining and suggesting what would be best for the girls to study.

One unique effort made by the Y. L. M. I. A. of Box Elder is worthy of mention. It was known as the "pen dinner." It was undertaken on Thanksgiving day, 1886, when the young ladies of the four wards of Brigham City provided a dinner for all the inmates of the Utah penitentiary, where their beloved brother and fatherly friend, Apostle Lorenzo Snow, who had been such a source of help and inspiration to them, was incarcerated for conscience sake, together with many others of Zion's noble men, during the trying years of what we call "the crusade." This idea originated with Sister Emelia Madson, then president of the Y. L. M. I. A. of the Third ward, an enterprising and energetic woman, who spared no pains to accomplish a desired object. Conferring with Marshal Dyer, Sister Madson learned that there would be no objections to the young ladies of Brigham City preparing and furnishing a Thanksgiving dinner for the prisoners, provided they all fared alike. Up to that time it had been thought that only our brethren should share in the feast; but on hearing this from Mr. Dyer, the sisters, nothing daunted, went to work with a will and provided the famous dinner. There were 150 inmates of the prison, so it was quite an undertaking. But every girl was willing and eager to do her share, and helped the project to a successful end. The city council of Brigham City presented Sisters Minnie J. Snow and Emelia Madson with railroad tickets to take the dinner to Salt Lake City and serve it. It was a gala day for every one within those gloomy walls—for the men who were there for their religion's sake, as well as for those who were there for their misdeeds. Afterwards followed a grateful letter with signatures of all the prisoners.

In '91, Sister Snow trained a ladies' quartet, which was a great help in entertainments. A ladies' choir likewise helped the singing wonderfully at the conferences.

There came into this board in 1893 a worker among the young ladies of Box Elder, a sweet and gifted woman, of

whom there had been many during the years of their existence as an association – but this one is particularly remembered for her sweet refined spirit; one who became well known in Utah for her interesting stories in the *Young Woman's Journal* —Lillie Stuart Horsley. Her thoughtfulness and love of mankind made her a favorite with all classes; and when, in 1902, in the flower of her sweet womanhood, she was taken from us to a better world, every one felt the loss of a personal friend.



MINNIE LOVELAND SNOW.

In 1894, President Minnie J. Snow, who had presided over the Y. L. M. I. A. of Box Elder for nearly twenty years, was called to labor in the Salt Lake Temple, where her husband, Apostle Lorenzo Snow, presided. Sister Snow had been an untiring worker, never sparing herself in any way and also expecting much of her officers. The stake was then reorganized with Minnie Loveland Snow at its head. She established the nickel fund, requiring each member of the associations to pay annually a nickel to the stake fund. To her also belongs the credit of improving the regular officers' meetings, which had been held semi-monthly for many years, in making them monthly meetings, held on the day of the priesthood meeting. Thereby it was made possible for all, or nearly all, the outlying ward associations to be represented. A carriage was also bought by the Y. L. M. I. A. to accommodate the sisters in visiting the outlying associations.

In 1897, the two Mutual Improvement Associations of Box Elder joined forces and began a movement to establish a public library and free reading room. The interest soon spread to the city council, county teachers and all public-

spirited people, and today there is quite a fine collection of books in the library and more are being added every year. The building cost between $650 and $700, and four hundred books were partly bought, partly donated, and furnished a very good nucleus for a library. This has proved a source of refinement and education to all classes of people. It was dedicated February 27, 1898. In 1898 or 1899, the associations were graded, and, Guide work being then in full progress, the associations advanced rapidly in "grace and knowledge" and diffused, as they have done ever since organized, sisterly love, pure comradeship, and divine intelligence.

In 1901, President Minnie Loveland Snow moved to Salt Lake City and the stake was once more reorganized. Sister Snow had been an earnest worker, and did much good among the young. She was followed by the gentle and refined Sister Hattie Wight. Conditions changed, but the work still flourished and progressed in a quiet, systematic way. Miss Wight was a young woman of sterling qualities and possessed the undivided confidence and support of all, members and officers alike, laboring with untiring zeal till her death, March 15, 1907.



HATTIE WIGHT.

At the reorganization, May 12th, 1907, Eliza Thompson became president; the work done shows her to be capable, progressive and interested.

This stake was the first to hold conjoint officers' meetings. In 1905, the Y. L. M. I. A. of the stake had handled since its organization $13,114.49 in cash alone, not mentioning what property, merchandise, etc., had been owned and controlled.

October 11, 1908, seven wards were taken from Box Elder to form a portion of the Bear River stake, leaving twelve wards in Box Elder.

An unusual feature of the summer's work in this stake was the convening of the stake and ward Mutuals with other auxiliary organizations of the stake in the various stake and ward meeting-houses on the Sabbath evening of each week, under the auspices of the presiding priesthood; after opening exercises, the young ladies adjourned to their separate departments and were addressed by the older brethren and sisters on suitable topics, chosen by the priesthood. These sessions proved very successful and beneficial.

In addition to the sisters already mentioned, the following have served on this board in various capacities: Janie Loveland, Emma Vance, Sophy Valentine, Maria Forsgren, Hattie Jensen, Minnie H. Jensen, Alice M. Johnson, Nancy H. Nichols, Maggie R. Wight, Anna Bowring, Alvira Rees, Rachel Evans, Lillie Stuart Horsley, Lucinda Wight, Winnie Boden, Vinnie R. Stohl, Lydia Forsgren, Sarah Mathias, Vie R. Blackburn, Edna Andersen, Lulu Blackburn, Annie J. Peters, Lottie Cozier, Daisy Madsen, May M. Horsley, Etta Madsen, Clara Jensen, Lizzie Kelly, Eugenia S. Pierce, Phoebe Madsen, Sylvia Mason.

Three brethren from the high council were added to this board as assistants in their work: Jacob Jensen, O. C. Loveland and S. N. Cook.

It will be noted that three of the women who have labored as presidents of the young ladies of the stake have been taken away by death; they were: Minnie J. Snow, Minnie L. Snow, and Hattie Wight. The first two removed to Salt Lake City before their demise, but the latter was president at the time of her death. Special services were held over her remains, and the girls contributed sufficient to erect a monument over her grave. The dedicatory services of this beautiful monument were held on Decoration Day, 1907. This stake is still far advanced in good and gracious things both morally and spiritually.

CACHE STAKE.

In the summer of the year 1875 Apostle Brigham Young advised the young ladies of Logan to organize themselves into a society for mutually improving themselves; and, accordingly, a number of young ladies met on the evening of Aug. 23, 1875, at the home of Ellen Ricks (Nibley) and appointed Mrs. Phoebe A. McNeil as chairman of the meeting. An organization was effected, with Ellen Ricks as president, Isabell Davidson and Caroline Olsen as counselors, Lydia Crockett as secretary, and Mattie Blair as assistant secretary. At this meeting it was decided to hold two sessions weekly for the purpose of studying the Church works and bearing testimony. The following set of regulations and rules was drafted and adopted:



ELLEN RICKS (NIBLEY).

ART. I.

Sec. 1.—The name of this association shall be The Young Ladies' Mutual Improvement Society.

Sec. 2.—The officers of this society shall consist of a president, two counselors, secretary and assistant secretary, who may be elected every quarter.

Sec. 3.—Any young lady over the age of fourteen years may become a member of this society by signing and obeying these rules.

ART. II.

Sec. 1.—Each member shall be required to pay fifteen cents per quarter to buy necessaries for the society.

Sec. 2.—No laughing, talking or light speeches shall be allowed during meeting.

Sec. 3.—All voting, such as for the electing of officers and admitting members, shall be carried by a majority vote of the members present.

RESOLUTIONS.

1.—Resolved, that we always try to do unto others as we would have others do unto us.

2.—Resolved, that we cease from all loud laughter, light speeches, light-mindedness and pride, and all evil doings.

3.—Resolved, that we always cultivate a kind, pleasant and cheerful disposition towards all, and always act charitably towards the poor.

4.—Resolved, that we observe strictly the principles of virtue, modesty, sincerity and truth, in our conversation and deportment towards all with whom we are associated.

5.—Resolved, that we cease to be covetous, cease to be idle, cease to be unclean, and cease to find fault with each other.

6.—Resolved, that we cease to follow or pattern after foolish and extravagant fashions, but will be plain and simple in our manner of dress.

7.—Resolved, that we will not keep the company of nor associate with persons who are not of this Church.

8.—Resolved, that we strictly obey the counsels of our parents and also the authorities who are placed over us.

9.—Resolved, that we pray to God, our Heavenly Father, for His care and protection, that we may endure unto the end.

10.—Resolved, that we will not associate with nor keep the company of young men who will indulge in the use of intoxicating liquors or tobacco.

11.—Resolved that we will cease from what is termed "round dancing."

The young men of Logan met with the Young Ladies' society Oct. 11, 1875, and it was then determined to hold conjoint testimony meetings the first Thursday in every month.

In October, 1878, a number of sisters from Salt Lake City, appointed to labor in the interest of Mutual Improvement, visited Logan and organized associations in each ward. Until 1881 the history of the Mutual Improvement Associations was local, but a stake organization was effected in the summer of that year with the following officers: Harriet A. Preston, president; Ida Ione Cook, first counselor; Kinnie B. Caine, second counselor; Alley Preston Martineau, secretary.

At that time, there were thirty-eight local associations with a membership of 1,166. Cache stake then extended 190 miles, from Box Elder on the south to Rexburg on the north. Owing to the long distances to be traveled, the condition of roads, etc., frequent visits to the far-away associations were impracticable; but they were not neglected. Circular letters of instruction, carefully and thoughtfully prepared, were sent out at intervals, and bore to the distant workers messages of love and encouragement. It is worthy of note that the same instructions on proper behavior, encouragement toward moral and intellectual development and a knowledge of the principles of the gospel, were impressed then as at the present time, accompanied with the same inspiration. Sewing and fancy-work were taught, and also lessons on hygiene and cooking.



HARRIET A. PRESTON.

President Elmina S. Taylor made her first visit to the young ladies of Cache stake in June, 1883. In the spring of 1884 President Harriet A. Preston removed to Salt Lake City with her husband, who had been called to act as Presiding Bishop of the Church. Her much-appreciated labors among the young ladies of Cache stake came to an end with many regrets on the part of her associates, for, as is always the case with those who labor with divine assistance, her efforts had been crowned with success, and her memory will long live in the hearts of those whom she benefited.

Cache stake was divided in February, 1884, fifteen wards going to form Oneida stake. June 7th, 1884, Carrie M. C. Smith was chosen to succeed Sister Preston, with Ida I. Cook and Ida Thatcher Langton as her counselors, Alley P. Martineau recording secretary, and Ellen Barber corresponding secretary. During the time Sister Smith held the office of president, Sisters Zina Y. Williams, Maretta Ormsby, Elizabeth Townsend, and Rhoda L. Merrill acted as her counselors. The interest in Mutual Improvement work was greatly increased under Sister Smith's able guidance, for she

and her co-workers labored assiduously for its advancement. Special prominence was given to the spiritual development of the girls, and rapid growth was realized along this as well as other lines, for the instructions given under the inspiration of the Spirit of the Lord with which the president was so richly endowed, were as seeds sown in good soil which yielded a hundred fold. At a Y. L. M. I. A. conference, held October 20th, 1891, after more than seven years of efficient service, Sister Smith was released, and Elizabeth Townsend was chosen to fill the vacancy, with Lucy Hoving and Sarah H.



CARRIE M. C. SMITH.



ELIZABETH TOWNSEND.



MARY D. L. HENDRICKSON.

Taylor as counselors, Ellen Barber as recording secretary, and Armenia Parry corresponding secretary. On the 11th of July, 1896, Sarah H. Taylor was released an account of illness, and Mary D. L. Hendrickson was appointed as her successor.

The Young Ladies' Mutual Improvement Associations of Cache stake had now increased to such an extent that though there were but twenty-three associations, there was an enrollment of 1,300. This period of Mutual Improvement work was characterized by unity and love emanating from the head; a nearness akin to motherly affection was felt for the girls and was reciprocated by them. They were earnestly devoted to the Mutual Improvement cause. The associations were visited often and a strong impetus was given to the moral and intellectual as well as spiritual part of the work.

When, on the 12th of November, 1898, it became nec-

essary to release President Townsend, owing to her age and declining health, the Mutuals were bereft of one of their most faithful and energetic workers. Having devoted a great portion of her life to the service of the girls of Cache stake, she was rewarded by a depth of affection rarely experienced, but fully appreciated even to her death, which occurred two years after her release from duty. But as is usual in the work of the Lord, a person was found qualified for the needs of the hour, and her mantle fell upon her second counselor, Mary D. L. Hendrickson. Lavinia Maughan and Martha W. Carlisle were selected as her counselors. Ellen Barber, who had labored so faithfully since 1884, was retained as secretary and Armenia Parry as corresponding secretary. In 1899 Jennie H. Lloyd was appointed corresponding secretary to succeed Armenia Parry. From the beginning of 1900 to the close of 1903, Jean C. Thatcher acted as assistant recording secretary.

After the division of the stake in 1901, when Hyrum and Benson stakes were organized, there remained but eleven associations in Cache stake, namely, the seven wards of Logan, Benson, Hyde Park, Providence, and Greenville, with a total enrollment of 670. In September, 1902, First Counselor Lavinia Maughan was called by death from her work in the Mutual, a work to which she had given her most enthusiastic efforts. On the 27th of October, 1902, Second Counselor Martha W. Carlisle was chosen to fill her place and Leah D. Widtsoe was appointed second counselor to President Hendrickson. After two years of capable service in this capacity, Sister Widtsoe removed to Provo, and on Oct. 31st, 1905, Margaret Smith was chosen to fill her place.

The traveling library, started in 1900, now contains 112 choice books which are arranged in satchels and carried to the different associations. In order to give the girls a better appreciation of the books and increase an interest in reading, the satchels are introduced into the association by one of the librarians, who gives a brief sketch of the subject matter contained in each book.

In the autumn of 1900, it was advised by the stake board that the Y. L. M. I. A. members be invited to meet with their ward officers once a week to prepare their lesson for the following meeting. The outgrowth of this was the

study-classes which were successfully carried on in nearly every ward in the stake and added so much to the interest and thoroughness of the work. Later, in 1904, when special class-leaders were appointed, a stake class was instituted for them, to which all officers and members were invited. Here special instructions were given in regard to the duties and responsibility of class-leaders, the best methods of presenting lessons, morals to be deduced, etc. Each lesson was thoroughly outlined and practical demonstrations were made. This class continued to meet regularly two evenings each month. Since then more thorough and systematic work has been realized throughout the stake.

In order to systematize and properly record the visiting done by the stake officers to the different associations, each member of the stake board was provided with a book ruled and printed with appropriate headings, wherein was recorded all the facts desirable to be retained. Reports from these books were given monthly to the board. Each association was also provided with a similar book in which the stake officer records any suggestion or criticism needful to the association. The members of the board also engaged in doing individual work among the careless and wayward girls, as well as visiting the organizations, and much good was thus accomplished.

In May, 1909, Sister Mary D. L. Hendrickson, after many years of faithful labor, handed in her resignation and its acceptance by the stake presidency released her board of workers which consisted at that time of Martha W. Carlisle as first counselor; Ellen Barber as second counselor; Nellie Page as secretary, and Jean C. Thatcher, Sophia W. Cardon, Ray Robinson, Jemima Campbell, Ranghild Broberg, Zella Smart, Julia N. Howell, Sarah M. Yeates and Nettie M. Daines as aids. The new Y. L. M. I. A. board of Cache stake accepted the same month was as follows: Rebecca E. Stewart, president; Leah D. Widtsoe, first counselor; Laura R. Merrill, second counselor; Myrtle Q. Merkley, secretary; Pearl C. Sloan, treasurer; Alice Kewley, librarian; Louise W. Skidmore, Lizzie O. McKay, Hilda Eliason, Lydia B. Hogansen, Emily A. Mecham, and Diantha Hammond, aids. During the same year the following sisters were added to the board: Mamie Brown, organist;

Anna Nibley, Clara Carlisle, Fannie M. Vernon, Rozina Skidmore, Hazel Love, Nettie M. Daines, Blanche Cooper, Diana B. Thatcher, aids. The resignations of Hilda Eliason Dollar, Diantha Hammond, Emily A. Mecham, Hazel Love, Lizzie O. McKay and Alice Kewley have been accepted, and Viola H. Gardner, Charlotte Stewart, Alberta S. Porter, Margaret Call Morris and Abbie Groesbeck have been added.

The stake board was very successful in the line of special work taken up in the summer of 1909. After careful thought the sisters decided to hold sewing meetings in each ward to prepare for bazaars to be held in the fall. The proceeds of the bazaars were to be used in fitting up a M. I. A. home, the need of which had been long felt. In the June officers' meeting there were offered to the wards carefully arranged outlines for the summer's sewing work. The testimony meetings were held regularly each month, and special effort was made to keep them the largest and best of the sessions; the other three nights were given to sewing by all the girls but one who read aloud from one of the books of the literary course. Each ward was canvassed and contributions of any material which might be made up into articles to be sold were gladly accepted. This helped to make the people in general interested in the undertaking. In the fall the young men asked permission to join in the work and they added greatly to the success of the bazaars. Each ward had some kind of program, in connection with the selling of the hand-made articles, for their evening's entertainment. The result was a feeling of unity among the different Mutual workers while more than one thousand dollars stood to the credit of the two boards after one tenth of its earnings was returned to each ward. Some time before, the Church authorities had given the Preston block, a large building near the corner of Main and First North streets, to the Mutual Improvement Association. From the funds thus raised this building was fitted up with reading room, gymnasium, rest room and bath. The rooms were formally opened March 12, 1910, when more than seven hundred persons visited them. As a whole the work was a great success and the local workers, who had labored so diligently, felt fully repaid for their efforts. Since the formal opening in March, 1910, a large portion of the upper part of the building has been fitted up into a

very convenient social hall, and a great many of the Mutual parties are being held here.

In planning work for the summer of 1910, the stake board endeavored to exemplify the principle that development must not be one but many sided, physical, mental and spiritual. The response to the invitation given, for a series of lessons in physical education, was far beyond expectations, so that after the first evening they were obliged to adjourn from the quarters in the Preston block to more commodious accommodations, generously afforded by the officials of the Brigham Young College. The plan for the summer is to follow the physical work each evening with a literary lesson embracing a study of some of the most noted of the American Short Stories. Talks will be contributed by different educators of Logan. The regular testimony meeting will be held once a month and material taken from the biography of Heber C. Kimball and the autobiography of Parley P. Pratt will be used as an inspiration in bearing testimony.

CARBON STAKE.

In May, 1910, the Carbon stake was organized with several towns taken from the northern and western parts of Emery stake, and one or two from Utah county. The towns in this new stake are: Price, Sunnyside, Winter Quarters, Pleasant Valley, Castle Gate, Scofield, and Spring Glen. In most of the wards the Y. L. M. I. A's were organized before the division of the stake. But a new stake presidency of the Mutuals was effected and the officers of the Y. L. M. I. A. are: president—Arabella Branch; counselors—Mary Mathis and May Smith; secretary—Enid Harmon.



ARABELLA BRANCH.

CASSIA STAKE.

This stake, situated in southern Idaho embracing Cassia, Lincoln, Twin Falls and Blaine counties in Idaho, and a part of Cache county, Utah, was organized in November, 1887. It was, prior to its organization, a part of the Box Elder stake. In recent years the territory embraced within this stake has developed into one of the most important agricultural and stock-growing districts in the state, and there has come to its sturdy settlers both happiness and prosperity. Needless to say that the Saints who first settled that part of the Gem state, and others who have settled there in more recent years, are of very best type of Saint and citizen, willing alike to suffer and make sacrifice for the reclaiming of the desert, the establishment of civilization in the wilderness, and the worship of God, according to the dictates of conscience. The love of God and the fellowship with each other are essential elements of success. The girls of the Cassia stake are fortunate in that they are isolated from many of the allurements and follies which make spiritual progress difficult in the more populous centers of civilization.



ROSABEL A. BRIM.

The stake board of the Y. L. M. I. A. was organized Nov. 19, 1889, by Elder John W. Taylor, of the quorum of the Twelve, assisted by Elder Seymour B. Young, of the First Council of Seventy. RosabelA. Brim was chosen president, with Sarah E. Bates and Urilda J. McBride as counselors, and Louie Mahoney secretary and treasurer. In 1895

Sister Mahoney was released, and Minnie T. Pickett was selected to succeed her.

For nine years after the organization, the association held quarterly conferences, and in 1898 they began to hold annual conjoint conferences with the Y. M. M. I. A. which were supplemented with two district conferences each year.

The following sisters have served on the stake board as officers in the following positions: presidents—Rosabel A. Brim and Maud A. Thomas; counselors—Sarah E. Bates, Urilda J. McBride, Emma Elison, Effie H. Walker and Lula B. Voyce; secretaries and treasurers—Louie Mahoney, Minnie T. Pickett, Alice M. Peterson, Luella B. Standfield, Lilias M. Meacham, Emma C. Darrington and Maud M. T. Clark; aids—Ray L. Ormsby, Luella B. Standfield, Sarah E. Robinson, Lucina Beecher, Helen Edwards, Alice M. Peterson, Lottie Bach, Ammer Pickett, Ida L. Belnap, Abby Ward, Mea M. Johnson, Ella Elison, Jessie S. Merrill, Maud Alexander, Julia S. McBride, Lois H. Richins, Luella F. Bulkley, Lucynthia Robbins and Rhoda R. Peterson.

The annual report from this stake furnishes the following interesting totals: Twenty associations, with an enrollment of 568, who subscribe for 329 *Y. L. Journals*, for the year 1910. The following figures show that the young ladies of the Cassia stake enjoy the reading habit: Fiction, 14,032 chapters; poetry, 3,803 pieces; essays, 1,224; history, 2,387 chapters; theology, 9,271 chapters; miscellaneous, 18,317 pieces; testimonies for the same year number 10,076.

The stake is spread over an immense area of country, so that it requires more than five hundred miles travel by team, to visit the nineteen wards and associations. Considering all the circumstances, the young ladies of this stake are accomplishing a marvelous work, and are entitled to the highest commendation for their labors.

DAVIS STAKE.

The fruitful and beautiful Davis county, lying just between Salt Lake and Weber valleys, a part of both it might be said, has many advantages both of climate and propinquity to the two great centers of the state. There are a number of thriving villages lying along its foothills, and great

orchards wave fruitful welcome to the canyon breezes, while the vegetable gardens are rich and abundant. This stake was under the charge of the famous pioneer Christopher Layton. Many other strong men united with the kindly old patriarch in establishing prosperity and peace in its borders. Davis stake has nurtured as many sturdy sons and as many beautiful daughters within its confines as any county in the west; therefore, good things are expected of its organizations.

The first organization of the Y. L. M. I. A. in this stake was formed in Bountiful July 10, 1878, by Eliza R. Snow, assisted by Emmeline B. Wells. The stake president, William R. Smith, with the Relief Society officers, Sarah J. Holmes, Mary S. Clark and Nancy A. Clark, were likewise present at this locally historic meeting. Sister Nancy A. Clark was made president of the new association with Miss Wealthy Richards as secretary. Later Sarah Louise Roberts and Helen Hyde were chosen as counselors and Phoebe A. Peart as treasurer. At the first conference of this organization, held in Farmington, October 17, 1878, Sisters Elmina S. Taylor and M. Isabella Horne were present. The first conjoint conference of the two branches of the M. I. A. was held in this stake at Farmington, May 25th, 1879. For ten years thereafter, these conferences were held quarterly, and after that, they were convened semi-annually.

At a M. I. A. conference held in Centreville, July 2, 1882, which was attended by Sisters E. S. Taylor and Emmeline B. Wells, President Nancy A. Clark was honorably released from her position in the Y. L. M. I. A., as she had been called to assume the presidency of the Relief Societies of the stake. Margaret E. Leonard was appointed president pro tem, with Helen M. Miller and Wealthy Richards Clark, counselors, which constituted the presidency of the stake until June 17, 1883, when, at a young people's conference, held in Centreville, Elizabeth W. Smith was chosen as president of the Young Ladies of the stake, with Wealthy Richards Clark and Emily Porter as her counselors.

For twenty-two years, Sister Elizabeth W. Smith carried the presidency of this stake with dignity and gentle firmness. During that time, the *Journal* was started in Salt Lake City, the Guides were issued with their formal pro-

grams and difficult studies; other officers came and went upon her stake board; one of her officers, Emily Porter Parrish, filled an honorable mission to Great Britain; conferences were held, officers' meetings inaugurated, and finally, study meetings of officers, and formal class leaders, were all introduced by this capable and faithful officer. The stake records were kept, from the inception of the work, in the best of condition. The traveling library was also made a successful feature of this administration; boxes were provided and the books were kept in circulation. When the Women's Building in Salt Lake City was projected, this stake hastened and sent as its first contribution (in 1901) $139.90. In every other line of work, these sisters labored with signal success.

So active were the labors of the two wings of the Mutual Improvement Associations in Davis stake, that the stake authorities finally decided that it would be profitable to divide the stake into a north district and a south district for Mutual Improvement work. So this was done on October 13, 1902. Prior to the division, the following had occupied positions upon the stake board: presidents—Nancy A. Clark,



ELIZABETH W. SMITH AND BOARD.

Margaret E. Leonard, and Elizabeth W. Smith; counselors—Sarah Louise Roberts, Helen Hyde, Wealthy Richards Clark, Helen M. Miller, Emily Porter Parrish, Clara Saunders, Caddie Rich Parrish, and Mary Galbraith Laycock; secretaries and treasurers—Wealthy Richards Clark, Phoebe H. Peart, Mary E. Thornley, Athalia Miller Steed, Caddie Knowlton, Mary Saunders Leonard, Nellie Barton, Rhoda Knowlton; aids—Mary G. Laycock, Caddie Rich Parrish, Eloise Lewis Burton, Jane Jennings Eldredge, Millie Benson Egan, Wealthy Richards Clark, Rebecca Angelina Nalder, Comfort E. Flinders, Annie Cowley, Mary Randall Woolley, Mary Hyde Mortenson, Louie Oviatt Cotterill, Mary Saunders Leonard; traveling library committee—Mary E. Woolley, Annie S. Neville.

When the two districts were formed, Oct. 13, 1902, the sisters were loath to part. A division was made of the funds and books on hand and each new board started to work earnestly. If President Elizabeth W. Smith felt disheartened at losing so many of her efficient workers, she made no complaint, though Sister Eldredge, the new president of the southern part, confessed to a feeling of regret that she should of necessity take from the former president so many faithful women, trained by her, who was now to lose their services, and, too, that her part of the stake had also the advantage of being now compactly settled with better facilities for travel. The officers chosen for the

North Division

were: president—Elizabeth W. Smith; counselors—Mary A. Mortenson and Mildred Thurgood; secretary—Nellie H. Barton; treasurer—Rebecca Angelina Nalder. On October 25th of the same year, the following were added to the board: assistant secretary—Lola M. Smith; chorister—Nettie E. Stevenson; aids—Comfort E. Flinders, Annie Phillips Layton. May 17th, 1903, the first counselor resigned and was succeeded by Minnie A. Blood.

In 1905, August 31, the north division was reorganized. Sister Elizabeth Smith, who had acted so successfully as stake president since June, 1883, was released but retained on the board as an honorary member, that the new officers might benefit by her rich experience. The new president,

Minnie H. Blood, has made some splendid history during the five years of her incumbency. As one feature of merit we might mention: During the last three years they have prepared, conjointly with the Young Men's Mutual Improvement Association stake officers, a course of summer work which has proved to be an inspiration to the associations. It has consisted of regular association work in the wards, special lessons and exercises appropriate to the season being introduced. A feature of the work has been an interchange of work among the associations, each ward conducting a program in the other wards of the stake during the summer. The public has shown an interest by a large attendance, and the members have been enthusiastic in carrying out the plan. The stake boards have prepared special programs which they themselves have presented in all of the wards, and they have been welcomed gladly by the association officers and members and by the Saints of the wards when their visits have been made. A traveling library has been successfully established. There are at present 1904 carefully selected books in use, and they are being read extensively. The volumes are divided into seven sections, the number of wards in the stake, and at regular intervals the sections are exchanged. Through the co-operation of the Young Men's board, who usually furnish transportation, the stake board has been able to make more systematic and regular visits to the associations, and it has found that the frequent attendance of stake officers at the local meetings is a source of encouragement and inspiration. Regular monthly stake board meetings are held with good attendance and interest, and monthly meetings of stake and local officers are held with much profit.

The two divisions of the stake, as is the history in every similar case, find as much to do and feel as loving a burden in their new positions as in the old. Each division is busy, prosperous and full of zeal and good works.

Those who have held positions on the board of the north division in addition to the ones already named, are: counselors—Nellie H. Barton, Annie Laura Steed, Mamie Layton; secretaries—Winnifred Stevenson, Rhoda A. Miller, Annette E. Stevenson; librarians—Emily C. Barnes, Elizabeth Barnes, Kate A. Ellison, Mary Swan; aids—Mildred L. Thurgood, Winnifred S. Evans; organist and chorister—Maud Layton.

South Division.

The woman chosen to act as president of the south division had been active for years in the Davis stake Y. L. M.I.A. It was Jane J. Eldredge, a daughter of that famous pioneer merchant, William Jennings, herself full of initiative and energy for the work laid thus upon her shoulders. Her counselors were one with her; and for a number of years they made South Davis stake a familiar word in all Mutual circles. Mammoth festivals were projected, reaching down into Salt Lake City stakes, doubling up for Saltair or Lagoon excursions. The presidency of the General Board of both organizations were frequently entertained by South Davis officers and their happy mingling became an inspiration to those eager workers in the nearby stake. The atmosphere of the work done during this period was one of peace and quiet effort. Strife was not known, while the supreme effort of all officers was to perpetuate the golden legends of the Mutual Improvement work. Such has been their history.



JANE J. ELDREDGE.

The south district consisted at first of seven local associations, later increased to ten. Finances have always been of the most satisfactory character and much effort was expended to facilitate prompt service and strict accountings. The women who have worked upon the board are then and now of the best type. Sister Eldredge resigned in 1909, but her successor has carried on the successful work. During the last three years the girls have responded freely to the call of the Deseret Hospital to furnish fruit. But the supreme emphasis of these girls has been placed upon the control of ward amusements. The dances, home or ward theatricals,

with moving-picture shows and all other entertainments, were placed largely in their keeping. Out of this has grown through the initiative of one of their brightest officers, Susie D. Clark, a system of supplementary evenings, devoted to "class preparation." The officers and members who have been placed on the program meet once or twice a month to prepare lessons. During the last summer these classes became so popular that all members were finally allowed to enter the ranks. The social feature, which consisted of excellent but simple refreshments served after lessons were over, and the accompanying chat and good comradeship, added greatly to the attractions. The classes were taken from home to home, thus permitting each girl to act as hostess; all were given thus an opportunity to become "popular," and to develop the best instincts of hospitality. The means raised in social dances and other public entertainments given by these busy young people of South Davis stake are used largely to help missionaries to their fields of labor. The book of Life is thus becoming their chief asset.

The names of those who have acted on this board are as follows: presidents—Jane Jennings Eldredge and Maria Clark: counselors—Louisa Coltrin, Mary E. Woolley, Maria Clark, Maria Coltrin, Lizzie Hatch, Edith Walsh and Mary Tuttle; secretaries and treasurers—Annie Cowley Willey, Florence E. Barlow, Rhoda Knowlton, Mary E. Argyle, Orla Coltrin, Clara Smith, Gertrude Arbuckle and Clara Earl; aids —Nellie Moon, Louie Cottrell, Caddie R. Parrish, Mary A. Willey, Cora Moss, Eva Grant, Elizabeth Moss, Millie Egan, Nellie Wood, Effie P. Eldredge, Nettie Taylor, Lucy Woolslayer, Fanny Parrish, Nellie Moon, Clara Rose, Mabel Barlow, Mabel Randall, Jessie E. Stringham, Lizzie Hatch, Susie D. Clark, Rachel Howard, Sarah Hogan, Amy Z. Porter, Thalia N. Steed, Joan V. Barlow, Judith Welling, Eliza N. Barlow, Clara Earl, Afton R. Mabey, Nellie Randall, May C. Burns and Maud Atkinson; chorister—Lucy Garrett; organist—Fanny Barlow.

EMERY STAKE.

Emery is situated in the middle eastern portion of Utah, with great stretches of land, not much water, but with quan-

tities of coal in her big mountain heart. The people of this stake have met with like scenes and incidents attendant upon settling new regions, and have conquered in like brave manner.

The stake Y. L. M. I. A. was organized in 1882 with Emma Seeley, president; Annie Debs and Sarah Jensen, counselors; and Emma Bench, secretary. Since that time the following sisters have acted on the board: presidents—Lodema Cheney, Susannah Jewkes, Ivy Hill and Elsina Petersen; counselors—Maria Wakefield, Persis Roberts, Amelia Jewkes, May Oliphant, Emma Wakefield, May Loveless, Hettie McArthur, Zina Larson, Dagmar Williams, Amy Staker Howard and May Elder; secretaries and treasurers—Hannah M. Larson, Susan Wakefield, Luella Wakefield, Amelia Larsen, Maria Killian, Maud Bunnel, LileHill, Pearl Seeley, Stella Seeley, and Venice Johansen; librarian—Ethel Larsen; aids—Mary J. King, Emma Wakefield, May Stewart, Emma Edwards, Lillie Smith, Amelia Jewkes, Mary Brasher, Clara Wickman, Nessie Oliphant, Laura Rasmussen, Florence Horsley, Geneva Oversen Larsen, Ellen B. Johnson, Emily Judd, Enid Harmon, Harriet Allred, Pearl Seeley, Katie Mathis, Agnes Liddell, Emily Judd; organists—Ruth Fox and Hazel Frandsen.



EMMA SEELEY (LARSON).

There were but few wards when this stake was organized, but in the next few years four other ward associations were added. In the year 1885, there was an enrolled membership of 115 members. In 1887 various sums of money were collected from the girls in various ways, and $5.00 was given

to the Manti Temple and $12.50 to other charitable purposes; later $10.00 was given by the girls to the domestic science department of the B. Y. U. at Provo.

For a number of years the programs were confined to musical selections and readings; but after 1896, the Guide lessons were taken up and found to be instructive and practicable. In 1904-5 a traveling library was established containing 162 volumes.

There were fourteen wards in this stake up to May, 1910, when the stake was divided, and Carbon stake was organized out of the towns lying in Carbon county. The girls of both these stakes are earnest workers and truly desirous of accomplishing all that is set before them to do.

ENSIGN STAKE.

This stake is composed of the northeastern portion of Salt Lake City, and was organized in 1904. On the 21st of April of that year, a special conference of the stake was called and the stake boards of the auxiliary organizations were appointed and set apart. The officers of the Y. L. M. I. Associations were as follows: president—Emma Whitney Pyper; first counselor—Helena M. Walsh; second counselor—Lucy Grant Cannon; secretary—Hattie Whitney; treasurer—Claire Williams. At a later date, Sisters Mary F. Kelly, Phoebe Scholes and Vilate Clayton Young were chosen as aids. It was to be expected that this organization, composed as it was of a class of young women who had had all the advantages of superior schools and long training in Mutual work, would excel in the intellectual features of the work. They had another advantage; a woman was placed at the head whose humility was equaled only by the sweetness and beauty of her character. It followed, naturally, that the spiritual side of the work would be kept as active as it was in the fine old days of the Salt Lake stake history. This hope has been realized. The testimony meetings of this stake excel in interest and value all other meetings, good as the others are. The intellectual side of the work is kept at a high standard; and they lead off in the matter of subscriptions to the *Journal*. In one ward where there are forty-seven members enrolled, there are forty-seven subscribers to the *Journal*. There is a



HELENA WALSH.
EMMA W. PYPER.
LUTIE G. CANNON.

commendable feeling of unity between the workers of the Young Men's and Young Ladies' Associations among the local and stake officers. The atmosphere of the stake is pre-eminently that of modest and dignified earnestness. The officers feel and manifest the spirit of companionship and comradeship to each other and to every girl in the associations, and it is safe to predict genuine and splendid results from their labors.

The following officers have served on this board: president—Emma Whitney Pyper; counselors—Helena M. Walsh, Lucy Grant Cannon, Maud May Babcock and Ann D. Groesbeck; secretaries and treasurers—Hattie Whitney Saville and Claire Williams; choristers and organists—Valeria B. Young and Jennie Romney; aids—Mary F. Kelly, Phoebe Scholes, Vilate Clayton Young, Alice Duncomb, Maggie Bassett, Rachel Grant Taylor, Minnie J. Whitney, Priscilla L. Evans, Birdie S. Harding, Annie S. Milne, Virginia B. Stephens, Laura P. Corey, Elsie J. Ward, Blanch Caine, Ellen C. Henderson and Sylvia McDonald.

FREMONT STAKE.

The stake of Fremont, created in 1898, covered those districts again divided into three stakes of Fremont, Yellowstone, and Teton. This rapidly growing section of the rich valleys lying along the course of the Snake river was full of history-making forces; and in no division of spiritual labor was there a more marked growth and development than in the associations devoted especially to the daughters of Zion.



HANNAH GROVER AND BOARD.

Sister Ellen M. Ricks who had been president of the Y. L. M. I. A. of Bannock stake, was retained as president of Fremont stake, she living in the northern half and therefore in the newly created stake. She had for her counselors Kate Paul and Sarah J. Tempest, who were counselors in very deed. Their energetic help and faithful attention to detail work, with the sympathetic insight into girl nature which characterized Sister Paul especially, proved of the utmost value in laying a firm foundation for the future growth of this important work.

Few of the stakes of younger years realize what Y. L.

M. I. A. meant in these newly settled sections of country. It meant traveling hundreds of miles, with the thermometer twenty degrees or more below zero; it often meant traveling thirty-five miles to hold three meetings (at 2, 4:30 and 6:30 p. m.) then thirty-five miles home in one day; meeting young mothers, carrying their babies through blistering sun and tall sagebrush, to the distant log schoolhouse to find perhaps three or four girls; meetings to be held, however, encouragement to be given, and then the sis-



L. JANE OSBORN AND BOARD.

ters to pass on to the next primitive town of a few log houses. They would meet similar conditions in each locality but each of the isolated young matrons was willing to sacrifice much and travel far to give and to receive inspiration for her duties.

Hannah Grover was chosen Jan. 28th, 1901, to succeed Sister Ricks who resigned because of inability to travel the long and difficult journeys. Miss Grover put all the energies of her thoroughly trained and intelligent mind to this work, and excellent and gratifying results followed her three years labors. The stake was districted off, and two district offi-

cers' meetings were held monthly to study the Guide lessons and consider plans for work. In 1910 there were 1800 girls enrolled in the Mutuals, and they were busy collecting books for their traveling library, holding concerts to raise funds, mingling in ward and stake officers' meetings, as well as setting apart a separate night in some of the wards for the girls to meet weekly and prepare their lessons.

The stake Y. L. M. I. A. was again reorganized in October, 1904, and L. Jane Osborn was chosen to succeed Sister Grover, who had moved away. Miss Osborn has proved herself a worthy successor, and has carried on the various lines of work with vigor and intelligence. In addition to other activities noted, the girls held a great bazaar in December, 1905, from which they realized over $300, which was used to defray traveling expenses. At this time there were thirteen associations, and each association was visited by the stake officers every two months or oftener.

Teton and Yellowstone stakes have been cut out from this once straggling and wide-distanced stake. But the good work in the Mutuals goes steadily on. That is one of the most gratifying features of the work of the Lord. No matter how much it is divided up into sections and cross sections, the original division soon seems as large as formerly, and each new stake appears as populous and important as when all were in one.

The keynote of the Fremont stake Y. L. M. I. A. is that of thoroughness of organization and depth of spiritual teachings; a truly model combination.

The officers who have served in various capacities on this board are: presidents—Ellen M. Ricks, Hannah Grover, and L. Jane Osborn; counselors—Kate Paul, Sarah J. Tempest, L. Jane Osborn, Zilpha Bramwell, Hannah Davis, Rebecca Watson, Martha Lloyd, Alverretta Engar, Mary Gee; as secretaries and treasurers—Ellen R. Archibald, L. Jane Osborn, Mabel Walker, M. May Ricks, Lois Archibald, Rebecca Watson, Mary E. Gee, Edith Hansen and Gladys Bassett; aids—Lorena Flamm, Annie Harris, Mamie Collett, Emily Tonks, Kate Hamlin, Martha Lloyd, Mary Webster, Ida F. Reid, Luna Ordell Paul, Ray L. Ormsby, Kate Paul, Mary A. Farnsworth, Sarah Bramwell, Lavina Walker, Emma Flamm, Lucy Harris Salisbury, Finnie Hale, Ella Williams,

Delia A. Curtis, Minnie Hale, Mary Beckstead, Bertha Kerr, Francis Dalby; librarians—Minnie Hinckley, Mary Hill, Libbie Spori, Ella Williams, Inga Shurtliff, Della Waldram Rans; choristers—Mae Andrus and Eunice Jacobson.

As an evidence of the minuteness of detail which is so much a feature of this stake's work, it might be mentioned that in many of the wards the girls meet on Tuesday afternoons to sew and read, to have socials and to prepare their lesson for the evening. Another item of interest; the stake board itself was divided up into three general study committees on literature, history and religious work. Suggestive programs were outlined by these committees for the summer's work, and for the conjoint Sabbath evenings. They also took direct charge of the various Guide studies which came under their lines of study. Again, the wards purchased separate roll books and entered therein all the chapters of home readings reported by each member, and these in turn are reported to the stake secretary and librarian. With the frequent district conferences and constant active visiting, it may be seen that this stake is very active and full of spiritual zeal.

GRANITE STAKE.

This stake is certainly one of the banner stakes of the Church. Each quorum of stake officers is in the lead in things spiritual and progressive. Especially is this true of the Y. L. M. I. A. Alert, resourceful and delicately sensitive to the manifestations of the good spirit, the board, presided over by Zina Bennion Cannon, the modest, refined wife of Elder John M. Cannon, is permeated by the righteous advancement which marks her own way in life. The stake embraces the southern portion of Salt Lake City, beginning generally at Tenth South street and extending south about nine miles, and from the Wasatch mountains on the east to the Oquirrhs on the west. On the 28th of January, 1900, the Y. L. M. I. A. was organized in a stake capacity, and Mrs. Zina Bennion Cannon was appointed president. Her officers have changed and her family has increased with due rapidity; but this brave little woman has carried along her two-fold heavy burden with remarkable success and decision. There were fourteen as-

sociations when the stake was organized, and now there are twenty-one, making this one of the most populous centers in the Church. Those who live in the country may think it a hardship to go a few miles by team; but it is nearly as difficult for the various officers of this stake to gather, as one must sometimes take two or three lines of cars, coming up into the heart of Salt Lake City to change cars, and then going back four miles to their tabernacle on Fourteenth South and State streets. However, so general is the spirit of enthusiasm among these Saints that there is always a record attendance at the monthly stake meetings as well as at all conferences.



ZINA B. CANNON.

The lessons given in the Guide have been studiously and intelligently followed during the winter seasons, and they have been made alive with meaning. To do this, the stake resources have been taxed for speakers, for material of both spiritual and ethical kinds, so that a constant interchange of speakers and workers keeps the life blood of the body-religious in constant and healthy motion. The summer's work has been original and very valuable. Much of it has lain along physical and hygienic lines. The Young Ladies' stake board have mapped out careful lessons for the summer, and the topics have passed from the infant and its care to the very deepest lessons of sex development and sex-purity. Associated with this have been excellent lessons in the ethics of home, of social intercourse, and of the dress and character of the ideal girl. The dominant note of the work has been the development of the individual along simple and natural lines. To facilitate this work, the two Mutual Improvement local boards were divided into committees who were to be placed in direct charge of the amusements of the youth of

this stake. These ward committees were under the supervision of a general committee framed from the two stake boards. The value of the intimate relation thus established between the young people and their leaders in this work can scarcely be over-estimated. The last Friday of the month was set aside by the stake authorities as a general night for all to mingle in some form of general amusement, the proceeds to be divided between the stake auxiliary organizations. The most unique feature growing out of the musical censorship was a musical contest, which has obtained during the past two years and which has been held in the stake tabernacle. The trophy cup is the prize for the best mixed chorus, while $175.00 has been distributed in various cash prizes for musical excellence in other directions. The musical standard of this stake has been very sensibly raised through these delightful contests.

With such objects and such officers is it any wonder that this stake comes close to being the leading one in all Israel?

The following have acted as officers on the board: president—Zina Bennion Cannon; counselors—Mary B. Hamilton, Anna J. Murphy, Genevieve R. Pitt Curtis, Maggie P. Cardall, Elizabeth S. Pratt, M. May Merrill Fisher and Jennie H. Lloyd; secretary and treasurer—Emma J. Webster; assistant secretary—Elizabeth Winder; corresponding secretaries—Nell Fowler, Luella Young; aids—Agnes M. Merrill, Nellie Spencer Cornwall, Leone Horne Nowell, Isabella Erickson, Genevieve R. Pitt (Curtis), Louise Mauss, Laura Bennion, Rena Wheeler, Elizabeth Dickson Miller, Eunice McRae, Letitia Eldredge Quist, Mamie Hill, Alice Neff, Leonora Mackay, Maggie P. Cardall, Amelia T. Carlisle, M. May Merrill, Alice Richards, Clarice I. Thatcher, Annie C. Kimball, Nellie C. Romney, Grace I. Frost, Maud E. Baggarley, Rosabell Hall, Flora D. Horne, Margaret T. Irvine, Addie Cannon, Sarah McLelland, Jennie H. Lloyd, Minnie Fairbanks, Hope Russell, Helen M. Ellis; librarian—Leone H. Nowell; choristers—Catherine Gabbott, Lillie Shipp, Lisle Bradford.

HYRUM STAKE.

This stake comprises ten wards, cut off from the southern portion of Cache stake, and all in Cache valley, there-

fore its history is not of a long period; but, like others of the Cache valley towns, this stake has one town in which there was a pioneer retrenchment society.

January 21, 1872, Hyrum ward was first organized as a Young Ladies' Retrenchment Society, by Bishop O. N. Liljenquist; but in 1876 the name of the society was changed to the Young Ladies' Mutual Improvement Association. The society adopted the following resolutions as a guide of conduct:

Resolved, that we, the young ladies of Hyrum, will, to the best of our ability, obey our parents, and will endeavor to so order our conduct that it shall meet the approval of our brethren who preside.

Resolved, that we will as far as practicable, adorn our persons with the workmanship of our own hands, and encourage home manufactures to the best of our ability.

Resolved, that in our dress, we will be neat and encourage others to be so; and by our example, will show that, by not following the ridiculous fashions of the day, we hope to bring about a wholesome reformation.

Resolved, that in our conversation, we will endeavor to use language that will raise us, not only in the esteem of each other, but in that of the whole community.

Resolved, that we, the young ladies of Hyrum, will endeavor to be neat in our homes, and assist our mothers in the household duties that shall fit and prepare us to fulfill the important positions that lie before us.

June 4, 1875, the Y. L. M. I. A. of Millville ward was organized by Brother John Jardine. Beyond this fact no information is obtainable.

The stake board of the Y. L. M. I. A. of Hyrum stake was partially organized in May, 1901; but the full organization was not completed until August 26, 1901, when Anna May Ralph was set apart as president by Apostle John Henry Smith. The following sisters were selected to fill their respective positions: Lovisa H. Allen and Rose Liljenquist, counselors; Ida Allen, secretary and treasurer; Jennie Thoresen, corresponding secretary; Harriet Green, organist; and Lucy Allen and Dora Wright, aids.

The membership of Hyrum stake in November, 1901, was 476; January 1, 1910, it was 515.

In addition to the above named, the following sisters have occupied positions upon the stake board at various times: president—Mary Eilertsen; counselors—Mary O. Hill, Louisa Bradley, Olive Correy and Elva Parkinson; secretaries and treasurers—Dora Wright, Birdie Savage, Lucy Allen, Lauretta Allen, Lovina A. Rose, Della Allen and Elizabeth Israelsen; aids—Barbara Nielsen, Emma Jackson, Cassia Brenchley, Ardella Johnson, Lovina A. Rose, Lucy E. Christensen, Edith J. Israelsen, Sarah C. Mitton, Alice Ladle, Grace King, Minnie Shaw; choristers and organists—Isabella Obray, Jennie Christiansen, Lillian Fawseth, Margery Olsen; librarians—Jennie Christiansen and Sylvia Nielsen.



ANNA MAY RALPH.

For the summer of 1908 and 1909 the conjoint stake boards of Mutual Improvement outlined programs which were carried out conjointly by the local associations on Sunday evenings; the same general plan will be followed for the summer of 1910.

The work done by the young ladies in this stake has been two-fold in its character; they were not content with the mere preparation of their lessons; but realizing that the development of character is always the primary object of every form of advancement and education, the officers have endeavored to enthuse the members with the spirit of progress and a desire to make an eager search for the best in literature and history. The results are satisfactory, and the associations are moving forward to the common goal with speed tempered with right ideals.

JORDAN STAKE.

This stake comprises the southern portion of Salt Lake valley. It was organized in 1900, but as a portion of the famous old Salt Lake stake it had a long and interesting history, some of its wards having had organizations of the pioneer society for young women,—the Retrenchment association.



MARIA M. HOLT.

January 21, 1900, the stake organization of the Y. L. M. I. A. was effected, with Maria M. Holt, formerly an aid on the Salt Lake stake board, as president.

The following sisters have acted on the stake board: presidents—Maria M. Holt and Delila Gardner; counselors–Marina Hansen, Delila Gardner, Minnie J. Burgon, Emma S. Holt and Mabel E. Nelson; secretaries and treasurers—Bertha Blake, Edith Smith, Emma S. Holt, Geneva Garside, Clara F. Pearson and Bertha Wardle; aids—Minnie Burgon, Edith Smith, Pearl Mitchel, Sebena Larsen, Marinda Goff, Lizzie Jensen, Janet Muir, Mary Rasmussen, Leonora Howard, Sophia Gunderson, Clara F. Pearson, S. Louisa Gardner, Thora Johnson, Connie M. Garff, Mary G. Westlund, Lydia Otteson, Delvora Brady and Delila Freeman.

This stake was presided over for six years by Maria M. Holt and when on April 22, 1906, she was called to a higher position, that of first counselor of the Relief Society of the stake, the girls said good by to her with many regrets and much love. She was one of the quiet but faithful pillars of the work among women in this Church, and she trained her girls to be, as she was, ready at any minute to answer to the call of duty or affection. This stake is now in the efficient

hands of Sister Delila Gardner, and the girls are taking up the new and improved work outlined for them by the General Board with all the enthusiasm which marks the girls of all our progressive stakes.

This stake is in excellent condition. They have an addition to their working force that is rather unusual, in the person of Elder Niels Lind, as one of their aids, who is also the stake clerk. This brother was introduced to the stake officers by President J. W. W. Fitzgerald, on June 6, 1908, as an aid, appointed by the stake presidency to advise and counsel with them on their work. The young ladies report that great good has resulted from the kind help and care offered by this brother in his ministrations among them. Each stake presents and endeavors to solve its own individual problems, and thus we have another factor for good introduced into the associations.

JUAB STAKE.

This stake began its work in a local ward, as so many others of the older stakes did. The Young Ladies' Retrenchment Society was organized March 19, 1874, at Nephi, by Amelia Goldsbrough, then president of the Relief Society of that city. Charlotte H. Evans was appointed president; Alice Evans and Matilda Picton, counselors; Roxey Bigler, secretary; and Lois L. Foote, assistant secretary. The society began with an enrollment of only six members, but struggled bravely for fifteen months—that is,until June 30, 1875—when a reorganization was effected in Nephi by Eliza R. Snow, and the name of the society was changed to Young Ladies' Mutual Improvement Association. The following officers were then selected: Hannah Grover, superintendent; Ann M. McCune, assistant superintendent; Matilda E. Picton, local president; with M. A. Parkes, Elizabeth E. McCune, Emma Bryan, Mary Udall, Mary Hoyt and Mary E. Harley as counselors; Roxey L. Blackburn, secretary, and Lois L. Foote, assistant secretary.

For some time the meetings were held in the north school house, semi-monthly, on Friday afternoons, until word was sent by Eliza R. Snow that meetings should convene weekly, after which the association met every Monday. The exercises were informal; usually some one present read aloud from the

Woman's Exponent and other publications, and occasionally the members bore their testimonies; while other meetings were occupied with plain and fancy sewing, making quilts and carpets for the poor, or in braiding straw with which to make ladies' hats. An amusing incident of those early struggles is related of the first local meetings in Nephi. For some months there were only two girls who put in an appearance at the meetings—the president and her secretary. But they two opened meeting, called the roll, had a short program—in order that no break should be made in their chain of meetings; and the secretary in recording her minutes always added that there was a "large and respectable congregation present." In explanation she said, "the president was large, and I surely was respectable;" so there was no doubt about the truthfulness of her statement.



ELIZABETH G. M'CUNE.

With the advent of President, later Apostle, George Teasdale, the Mutual Improvement work in Juab stake received an infusion of strength, so much so that in 1880, six years after starting with six members, in the face of predicted failure on the part of the people of little faith, there were three associations—that at Nephi, numbering sixty-two members, with Kate Love as its president; that at Mona, comprising thirty-five members; and that at Levan with twenty-two members.

In 1880 the stake Y. L. M. I. A. work was organized with Matilda E. Picton Teasdale as president, which position she occupied till her removal to Mexico, when a reorganization became necessary. This was effected October 11th, 1892, with Elizabeth Grace McCune as president; Addie

Cazier and Lottie Rountree, counselors; Alice Linton, secretary; Kate Sorenson, aid.

"Lizzie" McCune, as she was lovingly called, labored at the head of this stake for over thirteen years, and when she removed to Ogden she left many sorrowful hearts behind her. At one time this stake held the mining towns of Mammoth, Eureka, Robinson, and Silver City in its borders. In all these towns there are thriving Mutual Improvement Associations organized by President McCune and her co-workers, and their influence does much to steady the girls, supplying proper ideals and modest amusements in place of those which often prove the ruin of girls in such places.

April 29, 1906, the Y. L. M. I. A. of Juab stake was reorganized with Addie Cazier as president; Mary May Chase and Della Kendall as counselors; Bertha McPherson, secretary.

The following sisters have acted on the stake board in the capacities named: presidents—Matilda E. Teasdale, Elizabeth G. McCune and Lydia Addie Cazier; counselors—Lydia A. Cazier, Lottie Rountree, Helen H. Grace, Etta Sidwell, Letitia T. Teasdale, Mary May Chase, Della Kendall Wynders, Margaret J. Paxman and Florence M. Lunt; secretaries and treasurers—Alice Linton, Florence M. Lunt, Mary May Chase, Jane Stevenson, Alice Grover, Myrtle Bigler, Emma Crawley, Florence Howell and Bertha McPherson; aids—Kate Sorenson, Letitia T. Teasdale, Mary May Chase, Etta Sidwell, Jennie Belliston and Nellie S. Cowan; librarians—Kate Grover, Louise Chappell, Kate Wilson, Mamie Pyper, Ida Potter and Lettie Jenkins; musical director and organist—Louise Chappell.

Changes have been made in the boundaries of the stake so that it now comprises only four associations, but the majority of the members are energetic, faithful and intelligent workers, and they are reaping rich harvests.

JUAREZ STAKE.

When the "Mormon" people began to make settlements in Mexico, it was as old pioneers, or the sons of pioneers, with the resources of many years of experience in the difficult art of making the desert to blossom as the rose that they essayed to conquer new conditions in a new, old country.

Therefore, with their own rich experiences behind them, and with the Utah ideals ready to be adjusted to any need or call, these Mexican settlers were able to accomplish more in a few years, in spite of tremendous difficulties, than their fathers had in many years, under less favored circumstances. These pioneers took with them the germs of every organized force in Zion. As soon as a few crude homes were planted in the Juarez district, schools and auxiliary associations were at once organized. It would be impossible to speak of the Mexican mission without making reference to the devoted labors of the late Apostle George Teasdale, and his no less devoted successor in office, Anthony W. Ivins. What this mission is today, is largely due to the wise leadership, far-seeing policy and tireless activity of these men. Though Bro. Ivins has been called to a wider sphere of action since his ordination as a member of the quorum of the Apostles, he has lost no interest in his friends and associates in far-away Mexico.



MATILDA E. TEASDALE.

The beginning in the Y. L. M. I. A. was made with a local association in Juarez, with Mrs. Dora Pratt as the president. She drew around her a corps of earnest officers, and they plunged at once into active work. Settlements multiplied slowly, for the country was far away from "home" and native land, with all the forbidding features of a semi-tropical and somewhat sterile country, needing much labor and prodigious patience to plant and sow, to garner and reap. And yet, they were "Mormons;" and who ever heard of "Mormons" making a failure!

In 1892, there were three settlements in the Mexican country, and the whole were then gathered into one head, as

a mission. Over the division of the Y. L. M. I. A. was placed Mrs. Matilda E. Teasdale, wife of Apostle George Teasdale. She chose for her counselors Fanny C. Harper and Libbie A. Beck; Sarah Christoffersen was named as secretary, with Ida E. Eyring as assistant secretary. These labored zealously till the death of their beloved president broke up the organization. Mrs. Dora Wilcken Pratt was sustained Feb. 27, 1893, as her successor. She chose M. L. Teasdale and Sarah Christoffersen as her counselors, with Ida E. Eyring (Turley), as secretary and treasurer, and Artemesia Redd (Romney), as assistant. Later, Fannie C. Harper and Nancy E. Durfee became the counselors. At this time the mission was reorganized as a stake, and the same officers were chosen to preside over the Y. L. M. I. A. They are still in active service; and the following have since acted upon the board: Ella Romney, Ella Cardon, Ada Mortensen, May Done, Florence Ivins, Lottie Greenwood, Louise Hansen, Julia Call, Ella Jones, Pearl Paine, aids.

It must be remembered that the work attendant upon these associations is exacting and peculiar to itself. The cost of sending two representatives around the stake is over $65.00 and double that in Mexican money. The trip takes a month, the distance between the central point and the farthest settlement on one side being 125 miles, and on the other 175. It is impossible for the girls to make this trip alone; for the roads lie through dangerous canyons, and the skill and courage of male protectors are indispensable. Therefore, the young men and young women put their dollars and dimes together, and make the circuit once a year. There are now nine associations to visit, and most of them can be visited but yearly, on account of distance. It is not an uncommon thing for them to make their arrangements to visit a certain town, during their quiet season, which is the rainy season, and just as they are ready to start, a sudden driving, tropical rain will gorge the nearby stream, and passage is impossible for many days. If the stream is large, there is sometimes a ferry boat kept for such emergencies. But rain or shine, it is the Church and Kingdom of God or nothing to those devoted people of old Mexico. And what can not be done today will surely be accomplished tomorrow, for the thing is a duty. The men of this country work very

hard, and are out in the fields and canyons much of the time; so that it happens, often, that while the girls are very welcome to use the meetinghouses, they must sometimes act as their own janitors, and clean and prepare the hall before the session begins. It has been difficult to raise means; but the girls decided upon the plan of having each ward give some kind of an entertainment once each year, and the sum thus raised is sent to the stake for stake expenses. This has proved successful, and provides sufficient income.

In the summer of 1908, some wards tried holding conjoint Sunday evening meetings. They were so successful that in 1909 they were held in all local associations and will be during the coming summer. For many years the girls have held weekly afternoon meetings in the summer at which they presented work specially suited to local conditions.

With all its discouragements, this stake takes its full quota of *Journals*, is above the average in the payment of the dime fund, and altogether it is an organization to be proud of, both because of the things done, and the obstacles overcome.

KANAB STAKE.

According to the Kanab stake history, the first stake association was conjoint in its character, and was presided over by William D. Johnson, Jr. This association was organized some time in 1883. Although the recorded history of this movement is meager, we may be sure there were some excellent times enjoyed, and much good accomplished. But the association was rather short-lived, as it was not in accord with the general plan marked out for such work. In September,1884,a regular stake Y. L. M. I. A. board was formed, and Malinda Farnsworth Mariger was made president; in June, 1886, Christina Nuttall was called to fill her place. In October, 1886, M. Maria Porter succeeded to this position, with Katherine Carpenter and Mary A. Stewart as her counselors. The experiment in practical communism, known among the Saints as the United Order, had its longest and best trial and success in the town of Orderville in this stake. Here grew into beauteous flower most of the virtues and blessings promised to the

Saints who will enter into this advanced relation. True, it was not long enough in existence to bear much fruit, but the blossoms of faith, of patience and of true fellowship attained sufficient growth to convince all who took part, that some day there will be a delightful life for those who travel the road heavenward.

The people in this stake are situated in one of the most



MALINDA F. MARIGER.



MARY MARIA PORTER.

forbidding and difficult parts of the state. The stake covers miles of desert country, and is far separated from railroads and modern improvements. But the people have been trained in all the Christian virtues, and the faith of the latter-day gospel. The Saints here have fulfilled the prediction made by President Brigham Young when he called these and the Dixie emigrants to fill up those barren wastes. Some one complained to him that the people could never raise crops in these counties. "Well," said he, "they will raise men and women." And such has been the case. For out of this small and struggling stake have come some of the finest men

and women that now people and preside over the growing commonwealths of our surrounding states and territories.

A distinctive feature of the work here was the planning during the local presidency of M. Maria Porter in Orderville of one meeting each month at which none but original exercises were presented. They consisted of songs, dialogues, stories, and essays. The idea was taken up by some of the other associations and has done much to foster literary work among the girls.

M. Maria Porter with the two counselors named, continued faithfully in the positions to which they had been called, until September 16, 1900, when they were released in order to have the presidency reside in one place.

The following sisters have acted upon the stake board: presidents—Malinda Mariger, Christina Nuttall, Mary Maria Porter, Mary E. Woolley, Artemesia Stewart, Elsie Chamberlain, Abigail Cox, Josephine Adair and Kezia Esplin; counselors—Katherine Carpenter, Mary A. Stewart, Emma Cutler, Wilma Brown, Harriet Spencer, Elsie Chamberlain, Matilda Baird, Ida Young, Eleanor Carroll, Mary Chamberlain, Emma Seegmiller, Louie Lamb, Lillian Bowers and Clara Esplin; secretaries—Ida Young, Kezia Esplin, Kezia Lorene Heaton, Nabbie Spencer, Inez Heaton; organist—Pearl Robertson; chorister—Hester Payne; aids—Grace Woolley, Ida Crosby.

LIBERTY STAKE.

On February 26th, 1904, Liberty stake was organized out of the south-eastern part of Salt Lake City. The new stake included that part of the city east of Main street between Third South on the north and Tenth South on the south, with the following eight wards; First, Second, Third, Eighth, Ninth, Tenth, Thirty-first and Thirty-third. It received its name Liberty on account of Liberty Park being located within its boundaries.

The first stake conference was held March 20th, 1904. At that time Lottie Paul Baxter, Margaret McKeever (Cannon) and Emily H. Higgs were sustained as the presidency of the Y. L. M. I. A. and the following sisters were added as the work grew and required their help: Myrtle Cartwright

(Murdock), secretary and treasurer; Ella McAllister Ipson, assistant; aids—Mary E. Irvine, Anna B. Iverson, Laura L. Tanner, Rena B. Maycock, Villette Eardley, Edith Woolley, Hilda Standing, Iretta Woolley, Gertrude M. Howard, Ellen Shepherd, Mae Mortensen, Ella McAllister, May Cannon, Edna Ridges, Rose J. Badger, Rosabella Ashton and Louise Ashton; chorister—Iretta Woolley Jackson.

The great majority of the people of Liberty stake belong to the middle class. There are no very rich and no very poor among them. Many newly married people settle there, for the location is good and property is less expensive than in some other parts of the city. The majority of the people own and live in their own comfortable, attractive homes. It is a part of the city that builds up rapidly and two new wards have since been added: Liberty, adjoining Liberty Park on the west, and Emigration, extending east from Ninth East and including Emigration Canyon. This canyon has recently been made very inviting, by the completion of an electric car line, which extends through the same and carries many of the people, with their families, to cool, refreshing, resting places during the hot summer months.



LOTTIE PAUL BAXTER.

The Y. M. and Y.L.M.I. officers appreciate their labors among the people. Both Senior and Junior classes are large and many mothers attend the associations with their growing daughters. The stake board begin their work five weeks before the associations open. Each of the wards holds a separate meeting with the stake officers during this time. This gives a chance to become well acquainted with each other and the work. Plans for the com-

ing year are talked over. The ward officers express themselves as to their feelings, desires and expectations for the coming year, and one enthuses the other. Where possible, the bishop meets with the girls and he and the stake officers do all in their power to encourage and bless the local officers. If organizations are not complete, the local board is filled up.

Just prior to the fall convention the stake Y. M. and Y. L. M. I. A. officers give, conjointly, a reception to all the local officers, bishops and their counselors, stake presidency, members of the high council and their wives. Light re-



MARGARET M. CANNON.



EMILY H. HIGGS.

freshments are served; each ward furnishes one number on the program and a social time is enjoyed, permitting wide acquaintance and united feelings to spring up as the result of these parties.

During the nine winter months of lesson work, monthly meetings are held, with both the stake Y. M. and Y. L. M. I. A. officers, where conjoint stake business is attended to; another is held with the local officers, where lessons are

studied, lectures are given or testimony meeting is held. The officers of this stake have never felt justified in giving up stake testimony meeting, for these meetings are among their best.

The stake Y. M. and Y. L. M. I. A. officers work unitedly together with good results. They believe in our motto "Mutual Improvement," and as early as January are planning summer work for the boys and girls.

MALAD STAKE.

The Malad stake was formed from portions of the Oneida and Box Elder stakes. On June 15th, 1888, a stake board



ELVIRA A. HARRISON AND BOARD.

of the Y. L. M. I. A. was organized with Elvira A. Harrison as president, Mary Jane Evans and Margaret Clarkson as counselors; Catherine Jones Palmer as secretary. There were only five ward Mutuals at that time, but the girls went to work with that vigor and devotion which have always characterized the young women of this Church.

Previous to the issuance of Guides, the girls of this stake did their work along the same lines as other stakes had done: programs were arranged according to local conditions, with desultory committees in charge, and a general miscellaneous program. But there was a divine peace and harmony pervading their meetings which compensated them for all loss of modern cut-and-dried outlines. However, the Guide work was adopted with enthusiasm when it came and has proved a real help to these outlying wards. With the officers two special lines of work have been emphasized: first, the girls must be ready with their lessons, and second, officers must attend to the duties of their calling. Especial stress has been laid on *Journal* subscriptions, and this stake is very prompt in its support of this periodical. Another most commendable feature is the fact that the records and minutes of the stake and the wards are all in excellent condition and have been from its first organization. The traveling library has been a boon to the girls, and the boxes are kept constantly on the move.

One feature of their past and present condition is of vital worth to them, as it is to all others who would prosper in this Church: the boards of the two Mutuals are in perfect harmony with each other and with the presiding priesthood. This splendid condition, more than any other, has given to these girls in this somewhat isolated stake a congeniality and comradeship which is bred of such heavenly associations.

Few changes have been made in the stake presidency of Malad Y. L. M. I. A. Sister Elvira A. Harrison has acted as president from the beginning. In addition to the ones already mentioned the following have assisted her: counselors —Elizabeth A. Hughes, Josephine Deschamps Jones, Annie E. Thomas and Mary Bolingbroke; as secretaries—Margaret Jones, Ella Colton; treasurers—Hettie M. Lusk, Mary E. Bolingbroke; librarian — Mary Ellen Evans; organist—Margaret Morgan Parry; choristers—Jennie Morgan Evans, Marian Monson Talbot; aids—Mary Ellen Evans, Elizabeth C. Davis, Nellie Morgan Stocking, Mary E. Morris, Elizabeth Thomas, Elizabeth Wight Edwards, Elsie Merrill, Emma Martin, Nellie Morgan, Victoria Davis, and Margaret Morgan Parry.

MARICOPA STAKE.

The Maricopa stake of Zion, located in the central portion of the southern part of Arizona, in the heart of the Salt river valley, is on the south side of Salt river, a torrential stream, whose waters, together with those of the Verdi river, are impounded, 60 miles east of Mesa, by the great Roosevelt Dam, making one of the largest artificial lakes or reservoirs in the world.

Before the reservoir was constructed the Salt river was a dangerous stream, at times doing damage to railroad bridges and threatening the neighboring towns of Lehi, Tempe and Phoenix. The town of Mesa, however, is outside of this danger zone, being located on a mesa overlooking the natural water course of the valley.

The "Mormon" people first settled in what is now known as the Lehi ward. In 1877, "Uncle" Henry Rogers, famous as an Indian missionary and pioneer, was called by President Brigham Young, in company with Daniel W. Jones, to establish an Indian mission there. It is said Uncle Henry Rogers, before leaving Salt Lake City, saw in vision the identical place where this mission was to be established, and when the little travel-stained company reached the banks of Salt river, he recognized the exact spot. The following year a larger company from Idaho and Utah reached the valley, located the present town of Mesa, and built the Mesa canal. Much of the way the new canal runs through an old channel, used centuries ago by the Nephites or their descendants, while the numerous prehistoric ruins in the neighborhood have furnished many relics of pottery, stone axes, etc., which indicate a very ancient origin.

To the visitor of today who sees this favored valley, filled with fenced farms, orange groves, olive trees, orchards of luscious fruit, fields of grain and alfalfa, as well as ostrich farms, waterways and handsome public and private buildings, it seems almost incredible that only 30 years ago this was considered a forsaken and impossible part of the land of Zion.

The four principal wards of the Maricopa stake are located close together, making it convenient for the officers to visit them; they are Mesa, Alma, Lehi, and Papago, while the Pine ward is located about 100 miles under the rim of the

Mogollon mountains. On account of the distance and difficulty of reaching the latter ward, it gets but one visit a year, usually in the summer time, when ward conferences are held of all of the auxiliary organizations. In each of these wards except Papago, there is a thriving Y. L. M. I. Association.

The Papago, or Indian ward, is a most interesting feature of this stake. It is presided over by Bishop Isaac H. Rogers, a son of the Arizona pioneer, who is devoted to his work among the dusky brethren, who number some 250 souls. He is assisted in the bishopric by two of the Lamanites, Valensuela, and Juan Baptiste. The former was his father's companion in most of his missionary labors among the Pima, Maricopa and Papago Indians, and assisted in baptizing most of them into the fold of Christ. The latter was educated at the Indian school at Phoenix. Practically all of the younger people of this ward are being educated at this Indian school, a number of Valensuela's children holding positions there after their graduation. One of his daughters, Catherine Luni, attended the B. Y. Academy at Provo, and has a fine voice, which she used to distinct advantage at the World's Fair in 1904, also singing in New York churches following the Fair.

There have been many changes in the officers of the stake Y. L. M. I. A., and all have labored with their might, each doing her full share in bringing the organization to its present standard of usefulness.

The Y. L. M. I. A. of the Maricopa stake was effected soon after the stake was organized in 1878. Addie Passey became president, with Emily Pomeroy and Mary Jane Spilsbury as counselors, and Emeline Kimball as secretary. These counselors were later succeeded by Susie Wilcox and Sarah B. McDonald, and the secretary by Leah M. Peterson, with Emma Ellsworth as assistant.

In June, 1894, a reorganization took place, Ann E. Leavitt becoming president, with Jeanette H. Johnson and Lula C. McDonald, counselors; Barbara Phelps, secretary, and Amy Robson, assistant. Later Mary L. Hibbert was chosen assistant secretary.

Four years later President Leavitt was released, and Jeanette H. Johnson succeeded her, with Arthusa Johnson and

Lula C. McDonald as counselors. During President Johnson's time the traveling library was established and conducted successfully. It has of late years been somewhat superseded by the local libraries, which have grown materially.

After three years Mary L. Hibbert became president, retaining the same counselors, until the removal of Counselor Johnson to Canada, when Sister McDonald became first counselor and Lavern Rogers second counselor. During her administration, President Hibbert called to her assistance eight aids; they were: Addie S. Johnson, Luella Davis, Clara Allen, Emma Hakes, Fanna A. Dana, Louisa H. Rogers, Tena Mets, and Rose Lewis. In 1900 Maggie Hawkins became an aid and Mrs. Dana succeeded Counselor Rogers. During the time of the two last mentioned presidents, Barbara Phelps Allen and Belle Pomeroy acted as secretary and assistant secretary respectively.



ADDIE PASSEY.

In September, 1905, the board was reorganized with Fanna A. Dana, president: Etta Pomeroy and Addie S. Johnson, counselors; Barbara P. Allen, secretary: Effie Phelps, assistant secretary and treasurer; Mary Clark, Mary Pomeroy, Pearl Allen, Amy LeBaron, Lillian Millett and Inez Earl, aids. Since that time the following have occupied positions on the board: Deborah Allen, Maggie Hawkins, Amy LeBaron, Mamie Clark, Eliza Openshaw, counselors; Ellice Brizzie, Leah Peterson, secretaries; Emma Rollins, treasurer; Annie Lesueur, organist; Janey Standage, Ruth Holdren, Geneva Lesueur, aids.

Great credit is due the present incumbent, Sister Fanna Dana, for the very efficient work now being done by this or-

ganization. Building on the experiences of the past, the summer work as well as "Field Day" festivity have been inaugurated under her presidency. For the past two summers the M. I. Associations of the stake were given Sunday evenings for their meetings. They lighted the tabernacle grounds by electricity, provided comfortable seats and decorations, and planned summer programs, with the view of inculcating the best ideals in literature and art, as well as of questions in which both old and young would be interested, thus making the summer season's work no less pleasant and profitable than the winter's;this plan brought the attendance up to between 400 and 500.



FANNA A. DANA.

While much of the winter's work as well as the summer's is done conjointly by the Y. M. and the Y. L. M. I. A., yet the finances are maintained separately. Owing to the great distance to Salt Lake City, the Y. L. M. I. A. have quite a large sum to raise to send their delegate to the June conference; but by instituting bazaars,socials, parlor and other public functions, to raise the means, they never fail to be represented at these important and necessary conventions.

MILLARD STAKE.

Millard stake embraces a large desert area. Only two towns in the western portion of it are touched by the railroad; the others lie across the desert at distances varying from five to fifty miles. On account of these long distances, and the difficulty of traveling through the fine sand in fair weather and the soft mud in wet weather, the local officers

have been under the necessity of depending much upon their own efforts and the help given them through the *Journal*. Many capable women have been at the head of the ward associations, however, and the local work done has been of a high grade. The stake officers have been beloved by the girls and their visits have been a source of inspiration, even though circumstances prevented their giving much assistance to the local officers in the detail work. In 1903 an effort was made to establish monthly officers' meetings, at the same time and place as the meetings of the stake priesthood, thus enabling the girls to travel the long distances with their fathers and brothers. The meeting would be held one month on the east side of the stake and the next on the west side; the girls in either side being expected to attend the meeting when held in that division. The stake was also districted and aids chosen from each district, who were given care of that particular section. The members of the stake board were expected to attend every monthly meeting. The stake officers have made it a rule to visit the eleven ward associations at least once a year, usually immediately before the general Mutual Improvement Association June conference. Such a trip requires something over two weeks of constant traveling and covers a distance of 186 miles through fine sand.



ISABELLA E. ROBISON.

The stake board of Y. L. M. I. A. was organized in August, 1883, with Isabella E. Robison, president; Lizzie Henry and E. J. Bennett, counselors; Carrie Henry, secretary. Later Annie Stringham was chosen to fill the position of Sister Bennett who had moved away.

In August, 1888, Susannah T. Robison succeeded to the

presidency. At various times the following assisted her: counselors—Susan Lyman, Mary Harmon, Mary M. Badger, Ella Bishop, Albertina Fisher; secretaries—Angie Hinckley, Nora Bishop, Anna Stephenson.

The new stake board, organized September 19, 1909, consists of: president—Maggie M. Hatch; counselors—Albertina Fisher, Rose V. Jensen; secretary and treasurer—Addie E. Hansen; aids—Lois Robinson, Lula Johnson, Elizabeth Stewart, Alice Rappleye.

For summer work of 1910 this stake plans to use the Granite stake outlines, finding them exactly suited to its purpose.

Millard stake has labored under great difficulties, but it is coming forward by "leaps and bounds." Its resources are being conserved, reservoirs are being built, and it is claimed that it will yet become the granary of Utah.

MORGAN STAKE.

High up in the mountains, Weber canyon widens out into a beautiful valley about one and a half miles wide and ten miles long. It is a most fertile section, filled with well-cultivated farms and orchards which surprise and delight the traveler on the Union Pacific train who has been absorbed in the grandeur of the mountains. This valley makes up the Morgan stake. In the early days of Mutual Improvement, in fact before Mutual Improvement history proper began, Eliza R. Snow visited some of these towns and organized branches of the Retrenchment association. Morgan was the first organized, this occurring in the spring of 1876; later, in 1878, another branch in the same town was organized.

The first organization of the Y. L. M. I. A. of this stake was effected August 18, 1878, and had for its president Sarah A. Rawle. She had no counselors. Her resignation, on account of ill health, took place on October 25, 1879, when Sister Mary Jane Toomer was appointed president, with Jane Crouch and Priscilla Tucker as counselors, and Flora Rawle as secretary. These appointments were made at a conference, Sister Eliza R. Snow being present.

August 3rd, 1884, Sister Toomer resigned, and her successor was Susannah Catherine Heiner, the third president of the association. Her counselors were Mary L. Welch and

Elizabeth Turner. Flora R. Rich was secretary and Nettie Hogg assistant secretary.

At a conference held August 6, 1893, Sister Heiner was honorably released. Her successor was Mary L. Welch, with Emma White and Mary A. Eddington as counselors; Nettie H. Durrant, secretary; Emma W. Clark, assistant secretary; Martha Jane Welch, treasurer; and Elizabeth Turner, Hannah Grover and Jessie Taggart, aids.



On December 16, 1900, Sarah L. Eddington was appointed president of the Morgan stake organization; Emma White and Evelyn Harding, counselors; Nettie Durrant, secretary; Annie Wells, corresponding secretary; Lizzie Campbell, treasurer and librarian; and Mary Turner, Inez Grover Toone, Esther Stewart, Jennie Rich, and Adria R. Porter, aids.

In 1902, Nettie Durrant was made first counselor, and Annie Wells was selected as secretary. In two years another complete change was made in the board, because of the removal of Sister Eddington to Idaho. July 10th, 1905,

Nettie Durrant was set apart as president, with Mary Ann Eddington and Eva Robison as counselors; Sylvia Compton, secretary; Elizabeth Campbell, treasurer and librarian; Fannie Croft and Fannie Francis, aids.

Another complete change was made June 7th, 1908, with the following officers: president—Annie S. Dickson; counselors—Fannie Croft and Selma Francis; secretary—Lillie Clark; treasurer and librarian—Elizabeth Campbell; aids—May Porter, Nettie Durrant, Rosetta Grover, Maggie Porter, Hanna Francis, Vera Meacham, Sarah Giles, Bertha Rich and Lovina Stewart.

It may be said with truth that each officer and set of officers in this stake has labored faithfully and lovingly for the cause of Mutual Improvement. There is a very united spirit among the girls, therefore their work is indeed a labor of love.

There are six local associations in the stake. The membership during the year 1883 was 226, but it fell until, at the close of 1909, the number reached only 175. The principal reason for this falling off is probably that as the young people grew up they felt that there was not room for them; accordingly they moved into new country where they could take up farms and have room to grow. Many portions of Idaho and Wyoming were settled by these sturdy, industrious youths and maidens, and some of the best workers in the Mutual Improvement Associations of those states had their early training in Morgan stake.

NEBO STAKE.

The Nebo stake was a part of Utah stake until the year 1901, when the towns of Payson, Spanish Fork, Goshen and Santaquin, with small outlying wards, were formed into the new stake. Most of these towns are beautifully situated, with magnificent scenery, plenty of good water and excellent soil facilities. Many of the girls living in these Utah county towns have been able to get more or less of the inspirational training given at the Brigham Young University in Provo. This of itself is sufficient guarantee of the class of mental and spiritual work done by these favored young women; and they have taken advantage of most of their opportunities.

The Y. L. M. I. A. of the Nebo stake was partially organized on January 20, 1901, at a conference held at the tabernacle in Payson, simultaneously with the organization of that stake of Zion. Anna Nebeker was then set apart as the president of the board; but the full organization was not completed until February 17, 1901, when Lillie M. Fairbanks and Emma Page were chosen as counselors; Ann Loveless as recording secretary; Ida Hinkley as corresponding secretary; and Erdine Cushing as treasurer. The officers held regular meetings on the last Thursday of each month; and the stake and local officers' meetings were convened the first Saturday of every month. In March, 1901, the stake comprised fourteen local associations with about 624 members, 94 of whom were officers. Two visits were made to most of the associations during the year 1901. At these visits the officers received much joy in mingling with those whom to know is to love. The lesson that some have learned, in their association work, is that to give the best they have to the work will bring the best back to them. September 16, 1906, a reorganization was effected with Lillie M. Fairbanks as president.



ANNA NEBEKER.

In addition to the ones already named, the following sisters have acted on the stake board: counselors, Mary J. Dixon Hickman, Ann J. Loveless, Clara Barnett Bean, Clarissa Wimmer Huish; secretaries and treasurers—Jennie Dixon, Lydia Schramm, Clarissa Wimmer, Harriet V. Jones, Evelyn J. Hawkins, Anna Tanner; aids – Elizabeth Gardner, Sarah Jane Brockbank, Mary E. Ercanbrack, Alice Price Poulson, Kate Okelberry, Nettie Lewis, Elizabeth A. Adams, Lydia Soeffner, Anna Tanner, Lucy E. M. Dixon, Ev-

elyn J. Hawkins, Lelia Moore; chorister—Grace Brockbank; organist—Martha H. Douglas.

The traveling library was established in 1903, with 59 volumes, and frequent additions have since been made. The two mining towns of Mammoth and Eureka were added to this stake in 1905. There are some excellent girls living in these far-away mining towns situated in the tops of our mountains, and there is a good spirit manifested in their work and association together.



LILLIE M. FAIRBANKS.

It is the aim of the stake board members to visit some ward association each week when convenient; and once a year the board, as a body, visits each ward and holds a special meeting, in the nature of a ward conference of M. I. A. work. This was begun in 1903, and the meetings have proved very effectual and inspiring.

OGDEN STAKE.

When, in 1908, it was deemed advisable to separate the populous Weber stake into three portions, calling one the North Weber, one the Ogden, and one the Weber stake, there was given an opportunity for many new people to act in public positions, which meant that many able but hitherto quiescent individuals were to be set in places where responsibility would develop the best that was in them. So it was, in a measure, with Ogden stake. However, the former president of all Weber stake Y. L. M. I. A., Jennette McKay Morrell, was chosen to fill the position of president for this new division. She chose Helen Maycock and Florence Gwilliam as her counselors. These three met and selected their associate workers, and within a few months the board stood as follows: secretary and treasurer—Pearl Cragun; librarian—Etta G. Shupe; assistant librarian—Mary Petterson; chorister—Marian Johnson; organist—Weltha Belnap; senior class leaders—Pearl Jones and Maud West; junior class leaders—Lydia Dye and Anna Olsen; preliminary program committee—Eva Farr and Josephine Seaman. The six last mentioned

were also aids, to whom was assigned the special work named. The work of the counselors was divided into two sections; one, with the class leaders, being given special charge of all the class work in the stake, and the other, with the board members appointed to each particular division, having supervision over all the other work, such as preliminary programs and music. This arrangement, leaving the president free to supervise the entire work, has proved very successful.



JENNETTE M'KAY MORRELL.

Ever since the organization of the stake it has been the practice of the stake presidency and the high council to meet with the stake boards of the various auxiliary associations on Tuesday evening of each week. About thirty minutes are taken up in musical exercises, prayer, reports and business pertaining to the stake as a whole, after which the different boards adjourn to their departments for their own work. The young ladies appreciate the interest and support extended to them by the stake authorities, making particular mention of the assistance rendered by two of the brethren who are specially appointed to aid them. Immediately before this meeting (at 6:45 p. m.,) the presidency of

each auxiliary association or quorum meets and takes up the time till 7:30 p.m. in preparing the work for the evening and talking over details pertaining to their work. The officers in the local associations carry on their work in a similar manner.

It is the custom for the stake and local officers of the Y. L. M. I. A., as well as those of the other auxiliary officers, to meet at the same time as the priesthood, once a month. All meet in a general assembly for opening exercises, afterward adjourning to their different rooms to consider in detail the work of their various quorums and associations. At this meeting every local Y. L. M. I. A. is expected to be represented, and all have taken a pride in making their record attendance very high.



HELEN MAYCOCK.

At the present time there are but nine associations, one (Middleton) having been discontinued on account of there being very few members; four of the local associations are in Ogden city. All of the associations are in good working order. The report for December 31st, 1909, shows 375 regular members, in addition to the 12 stake board members. It shows also that the local associations have been visited by two or more members of the stake board 215 times during the year, making something over an average of four associations visited each week.

At one of the weekly meetings held with the general stake officers, on April 13th, 1909, President Jennette M. Morrell was released from her intelligent and highly appreciated labors, and Helen Maycock was sustained to succeed her. Sister Maycock chose Florence Gwilliam and Pearl

Jones as her counselors, the other officers remaining the same, except that from time to time the work has been re-assigned to the various workers as some have been necessarily released. Since the date mentioned, Pearl Cragun was released as secretary and was succeeded by Florence Montgomery; Sister Cragun was retained as an aid and Josephine Munk and Lettie Taylor were added. Quite recently Marian Johnson became second counselor, Miss Gwilliam having left the stake.

As might be expected, the class of work done in this stake has been of the most up-to-date kind, and the subjects used in their summer courses prove their alertness to existing conditions and their quickness of mental assimilation. The Weber and the Ogden stake boards of both wings of the Mutuals combined in this summer course for 1909. Their plans were adapted to the use of Stoddard's Lectures, as much as possible, and the lectures included talks on "Picturesque Japan," under the sub-divisions of "Natural and Artificial Beauty—Water-Life Festivals"—with "Glimpses of Unfamiliar Japan" by Lafcadio Hearn. Homer's Odyssey was associated with Gayley's Classic Myths. Norway was studied in its relation to its fisheries—winter sports—and as the "Land of the Midnight Sun." Egypt, South Africa, Mexico and India were all taken up topically, while one evening was devoted to a discussion of art, with Raphael as the supreme disciple and its best human expression. Other topics were of today, including "Sayings of Great Men," and the "World's Famous Orations." The music interspersed was designed to harmonize with the programs.

Probably no other chorister has made a more determined and successful effort than has Marian Johnson to elevate the standard of music; and in it she has been well backed by the other board members. Lectures on music and musicians formed a lecture course in the preliminary programs, for all the associations, and were illustrated with selections from the masters whose works were there expounded, the officers not being slow to avail themselves of the splendid musical talent in their midst.

For the summer of 1910 the stake will join with Weber and North Weber in a course of physical culture and voice training for the girls of the city wards, with a special lecture course outlined by the stake board for the country wards.

Thus it will be seen that Ogden stake is well to the front in all branches of endeavor.

ONEIDA STAKE.

This stake, once a part of Cache stake, was organized in February, 1884, but the stake board of Young Ladies' Mutual Improvement Association was not effected till February, 1886, when Esther C. Parkinson was chosen as president, and Ruth A. Hatch and Mary A. Bowen, counselors. The latter named counselor acted only until July, 1886, when Mrs. Luella Squires succeeded her and remained in office until January, 1888. From 1892 to 1894, the following officers constituted the stake board: Esther Parkinson, president; Susie G. Purnell and Laura L. Johnson, counselors; Louie Dowdle, secretary; Nellie N. Parkinson, corresponding secretary. Many changes were made in the offices of the stake, and there was difficulty in obtaining a complete and active board. Although controlled by adverse circumstances, the sisters were zealous, laboring then, as they labor now, under difficulties.

No special line of work was laid out prior to the printing of the Guides, programs at meetings being promiscuous in all the wards and carried out only to the best judgment of the local officers. Meetings of the stake and local officers were held monthly, and quarterly conferences were held, at which reports from ward associations were received and considered. A feature of these conferences consisted of a manuscript paper, composed of the best literary talent of the members of the stake.

The girls had a unique way of raising funds. In early days, bazaars had not begun, nor were fancy balls to be considered as a means to this end; but the ingenuity of the young ladies devised the plan of going in crowds to the canyons, where wild hops grew in great profusion. These hops were picked, midst laughter and song, picnic and frolic, and sold, almost at retail price, to the merchants of the towns. Thus ready money was accumulated with which to purchase books, stationery and other things necessary to carry on the work.

In 1892, Sister Parkinson was called to work in the Logan Temple, which necessitated her release from the presidency,

this taking place April 22, 1894, whereupon Nellie Greaves (Spidell) was appointed to preside, with Amy Chadwick (Baliff) and Elise Benson (Alder) as her counselors. The following officers were also chosen and sustained: Louie Dowdle, secretary, and Bessie Doney, corresponding secretary.

Soon after the reorganization, President Greaves, her counselors and secretary,and Sarah Eddington of the General



ALMEDA G. NELSON AND BOARD.

Board, made a tour of the stake, in consequence of which the Young Ladies' Mutual Improvement work received a great impetus, the impression made upon the girls by the modest manner and inspiring words of Miss Eddington being such as to live forever in their hearts. About this time the Guide was received. It was regarded, from its signal success, as the key-note to good Mutual Improvement work. Weekly officers' meetings were held by both ward and stake officers, at which these lessons were fully discussed, much to the profit and pleasure of the participants; they were also considered

at the regular monthly meetings where stake and local officers met together.

In 1897 the stake board was again reorganized with Almeda G. Nelson as president; Martha L. Hickman and Nellie Head, counselors; Amy Chadwick, secretary; Agnes Dalley, corresponding secretary; Sarah J. Clayton, treasurer; Bertha Parkinson, recording secretary.

District conferences were held quarterly in the various wards. August, 1897, an important journey was made through the stake by the board officers, accompanied by Susa Young Gates, to dispose of bound volumes of the *Journal*. Much good resulted from this visit to the Oneida stake, and everywhere the work and presence of the sisters were deemed a blessing. In one ward, where the officers of the local board were timid about assuming the responsibility of paying for the *Journals*, Sister Gates promised them, in the name of the Lord, that if they would take the *Journals* and do their full duty, at the end of the year they would be far better off financially than they were then. In fulfillment of this prediction, the *Journals* were paid for during that year; missionaries were helped to the extent of $25, and the association was remarkably successful in carrying out the Guide work.

In 1901, there were only fifteen ward associations in the stake, as two stakes, Pocatello and the new Bannock, had been formed from parts of Oneida; still the work prospered, all the associations being fully organized and in a fair condition. Now there are nineteen associations, with a regular membership of 544 and 16 stake officers. The stake has a traveling library of only 62 volumes; but the books in the local libraries number 572.

In addition to the officers already named, the following have acted on the board: presidents—Luella S. Cowley (appointed September 17, 1905) and Mary A. Nelson (June 19, 1910); counselors—Roxy Nelson, Gertrude Griffiths, Nellie E. Thomas, Anna M. Frost, Barbara Baliff; secretaries and treasurers—Della Maughan (Chadwick), Gertrude Griffith, Edna Johnson and Dora Merrill; aids—Sara Schuldberg, Mary Thomas, Eliza S. Porter, Maria Allen, Margaret Geddes, Eliza Stevenson, Margaret G. Stevens, Pearl C. Eames, Cecil Winward, Ada L. Hart, Elizabeth Eames, Millie Lowe, Ida Parkinson, Ellen C. Henderson, Lizzie Thomas, Dora

Merrill, Edna Geddes, Sybil Smith, Edith Redd, Iretta Peters, Eleanor Jensen, Lillie Eames Benson, Edna Johnson Merrill, Lena Allen Parkinson and Eleanor Jensen; choristers and organists—Lucy H. Cutler, Eleanor Thomas, Olive N. Geddes, Georgia Dalley, Fenretta T. Mechan and Edna Geddes; librarian—Della M. Chadwick.

PANGUITCH STAKE.

This stake is situated in the "tops of the mountains" and is isolated from railroads and all modern traveling influences; not one settlement is on the direct road to any other or is in any of the populous sections of the state; each town is its own goal, and few of them are on "the road to anywhere;" so that the girls living under these constant pioneer and more or less difficult conditions, would be expected to develop fine traits of character, strength of body, and clearness of intellect. This is surely true of these hardy, fearless mountain girls. They have developed, with the vigor of body natural to such conditions, a corresponding virility of spirit, which gives them an invincible power of right-doing and right-thinking. The town of Panguitch is some twenty miles from the lovely lake called Panguitch. This high mountain retreat is visited in the summer by many pilgrims from the lower counties, for the beauty and healthfulness of Panguitch Lake valley is well known to all Dixie and Southern Utah dwellers. "The simple life" is easy to the happy and fortunate girls in Panguitch stake.



MARY H. HEYWOOD.

The stake board of the Y. L. M. I. A. was organized by the priesthood presidency of the stake, on June 5th, 1879. The president was Mary H. Heywood (Sevy), with Annie Dav-

is and Martha Ella Church as counselors; and Mary A. Marshall as secretary. Since then, there have been numerous changes in the board, but all have labored well and faithfully when they were in position.

The following sisters have since acted upon the board: presidents—Jane LeFevre, (appointed Aug. 27, 1898); Maria Houston, (Nov. 30, 1902); Elizabeth D. Hatch, (Sept. 3, 1906); Elizabeth S. Worthen, (Nov. 21, 1909); counselors—Margaret Clark, Sarah Houston, Kate D. Heywood, Mary Foy Dodds, Serepta Sevy (Shepherd), Maria Worthen, Alice Webb Clark, Catherine Steele Riding, Mattie DeLong, Hilda V. Prince and Mamie F. Dodds; secretaries and treasurers—Mattie Heywood (DeLong), Mary Foy, Josephine Barney, Mattie Hancock, Rena Sargent, Nina Houston and Hilda P. Henrie; aids—Allie W. Clark, Thursa Riding, Thella Church, Mabel Excell, Catherine S. Riding, Chastie Losse, Ella P. Cameron.

The wards of the stake are as follows: Panguitch, Hatch, Tropic, Cannonville, Hillsdale, Henrieville, Escalante, Marion, Kingston, Junction and Circleville. These wards are located at considerable distances from each other and from Panguitch, so that the officers are not able to visit them more than once or twice yearly. The extent of the stake includes all the settlements in Garfield county, and Kingston, Circleville, and Junction, in Piute county. Marysvale in the latter county was also included in the Panguitch stake, but it has since been joined to Sevier stake.

For a long time the stake board had no funds with which to pay their few but necessary expenses; they were obliged to pay all costs from their own slender purses. But in 1896, a fund was started, by deducting 25 per cent from the general dime fund, and later by the establishment of a local nickel fund. This has proved sufficient for ordinary expenses. From a beginning of two subscribers to the *Young Woman's Journal*, they have now gained the proud distinction of being one of the banner stakes in the matter of subscribers to that magazine.

The girls of this stake are in full sympathy and fellowship with every movement made by the General Board and their associate friends and members in all the wards and stakes of Zion.

PAROWAN STAKE.

Parowan stake is one of the chain of stakes lying in the old line of travel from Salt Lake City to the Dixie country, and as such was the center of much old-time activity and genuine progress. With the swinging of railroad travel to the far west of this stake, the towns became more or less isolated, and what progress was made was necessarily of an individual, not community or commercial, nature. But with these so-called disadvantages, the excellent people of this stake have gone steadily onward, sending their sons and daughters northward to Provo, to Salt Lake and then later to Beaver, for scholastic advantages above the common schools of their own towns, until the Branch Normal of the University of Utah was established in their own Cedar City. These children have many of them made names and fortunes for themselves. It was here that President George A. Smith established a home, and infused into his wide sphere of influence the same sturdy and faithful devotion to righteousness which characterized this great and good man. Much of the country is sterile, but chiefly because of lack of water. The soil here begins to show the red sandy traces of the Dixie formation.



HULDA A. MITCHELL.

From the data obtainable, the stake board of the Y. L. M. I. A., was organized Sept. 4, 1881, with Hulda A. Mitchell as president; Deana Smith and Henrietta Jones, counselors; C. Adella Mortensen, secretary. The membership of the stake at this time was 161. At the December conference of 1885, Deana Smith was sustained as president, with Mary L. Orton and Mary Alice Jones as counselors; and C. Adella

Mickelson, secretary. The membership was then 185. Tura Smith was appointed president in 1893, with Joyce Palmer and E. Crane Watson as her counselors, and Sadie Meeks secretary; the membership was returned at 227, showing a decided advancement in point of numbers. In October, 1895, Annie M. Dalley was called to preside, assisted by Counselors Julia M. Lyman and May M. Higbee; Nora Hulet holding the double office of secretary and treasurer.

The death of Annie M. Dalley, who was the president of the stake board from 1895 to 1904, a very efficient officer and dearly loved, cast a gloom over the whole community. In August, 1904, when President Dalley was making her tour of the stake, she reached Harmony, and was taken violently ill; she was removed to Cedar City, and here every care and attention was given her, but she died on the 29th of August, 1904. She was mourned by all the stake, and left behind her a host of friends and admirers. She died doing her duty, and that has given every girl in the stake a higher ideal of endeavor, a purer standard of duty and loving devotion. She did not live nor die in vain!



ANNIE M. DALLEY.

On September 26th, 1904, Sarah A. Bullock's name was presented before the general stake conference and unanimously sustained as president of the Y. L. M. I. A. of Parowan stake. She chose as her counselors Henrietta Jones and May M. Higbee; as secretary, Priscilla Urie (Leigh); as treasurer and assistant secretary, Ada Bryant (Leigh); as aids, Betsy Topham, Barbara Matheson, Samantha Berry, Norah Hulet Madsen and Nellie Pace; as librarian, Barbara Tweedie; and as organist, Mayme Parry.

The following sisters have acted upon the stake board in addition to the ones already named: counselors—Lillian White, Ordena Dalley, Belle Perry and Kate Palmer; aids—Lena Jones, Florence Webster, Emily Crane Watson, Maggie Edwards, Barbara Adams, Melissa Hammond; chorister—Violet Urie.

A report from the stake gives the following: "The

greatest perceptible progression in the work in all the time to this date was the course mapped out in the Guide; but the happiest and most advanced results have been achieved since the printing of the Guide work in the *Young Woman's Journal*. Our membership is about 350 and the real importance of the work is beginning to be realized. We are now considering the matter of calling missionaries from one ward to another, that they may encourage each other to be up with their lessons, at the same time qualifying the girl-missionary for greater responsibility."

The officers and members of this stake are united heart and soul in their noble work, happy in the spirit of their calling, and constantly reaching out for further light and extended knowledge, that they may do their whole duty in teaching the beautiful plan of salvation to the precious daughters of Zion.

PIONEER STAKE.

The Pioneer stake was organized March 24th, 1904, in the Salt Lake Assembly Hall, the first conference of the stake being held on May 1st, 1904, when the priesthood of the stake and the auxiliary organizations were placed before the people, and were unanimously sustained. At this time Miss Sarah H. Heath, formerly of the Salt Lake stake board, was chosen president of the Y. L. M. I. A., with Edith A. Smith and Edith E. Sampson as her counselors. Lydia A. Weiler and Rose Bowers were selected as secretaries, Mabel Cooper as chorister, and Ethel Rich Carlquist, Jane Bixton Bowers and Millie Walker as aids. These sisters have practically remained in office since that time, with a few changes. But the capable and dauntless president still guides the Mutual ship Zion through many rough and tumbled waters of uprising and difficulty, and her cheery young voice can be heard above any ordinary storm of trouble, calling on her girls to row lively and follow in their brisk leader's wake, while even the young men are not forgotten or allowed to lag behind in this onward voyage.

This stake has a record for united labors in the two wings of the Mutuals. Their very first meeting as officers was held conjointly, and this admirable practice, with its

accompanying atmosphere of unity and amity, has clung faithfully to this band of workers of both sexes. They have projected many elaborate social functions, great summer excursions, and winter entertainments; but always they work together, sharing the labors and dividing the benefits with commendable zeal and unselfishness.

Pioneer stake was cut off from Salt Lake stake, embracing the south-west portion of the city proper; the Fourth,



PREST. HEATH AND COUNSELORS.

Fifth, Sixth, Seventh, Twenty-fifth, Twenty-sixth, Thirtieth, Thirty-second, Brighton, Pleasant Green, Cannon and Poplar Grove wards comprise the stake. The name itself is taken from the fact of the Pioneer Square being located in its confines. It was here the nucleus of the city was established when the Pioneers camped at this memorable spot in 1847, and from here has radiated all the civilization which has filled these valleys with homes and covered the land with cities.

The enrollment of the stake is very close to being all of the girls in the stake. Much of this is due to the thorough

work done by the stake presidency of the girls in working personally and with a host of assisting missionaries during the summer and fall months, visiting the homes, writing personal letters to each girl in the stake, and in some instances, visiting even the mothers to enlist them in the good cause. Not a girl is allowed to feel herself overlooked or forgotten in the stake; if she does not attend her meetings, the reason is inquired into, and she is sought after diligently.

Since the organization of the stake, Sisters Leolia Tomlinson, Florence Groesbeck Cannon and Emily C. Cottrell have been added as aids, and Eva Richardson was sustained as organist. Elizabeth Cannon Giauque was made stake secretary in place of Lydia Weiler Brazier who was released in 1909.

POCATELLO STAKE.

This stake is located in the southern part of Idaho, and joins the Oneida and Malad stakes on the south, the Blackfoot stake on the north, and Bannock stake on the east. The country is rich in natural resources. A railroad center, it is composed of a very mixed community, the principal city, Pocatello, being a wealthy town, with many classes and sects as its inhabitants. The Latter-day Saints living there are scattered, but most of them are loyal and devoted to their religion.

The Y. L. M. I. A. of the Pocatello stake was organized August 7th, 1898, by Elders Heber J. Grant and Mathias F. Cowley, of the quorum of the Twelve, and President George C. Parkinson of Oneida stake. It was composed of six wards taken from the Oneida stake and two from the Malad. The number has now increased to fifteen. The stake officers appointed for the Young Ladies' were: president—Louie K. Pond; counselors—Tilda H. Williams and Emma Spillman (Jacobsen); secretary—E. Helen Oram; treasurer and assistant secretary—Edith Ella Harrison.

An event of some importance to this stake was the visit of Sister Cornelia Horne Clayton, eleven years ago. Sister Clayton came in the interests of the *Journal* but was given directions to instruct and encourage the girls everywhere. She made a trip around the stake in company with President Louie K. Pond and the results were most encouraging and satisfactory.

The weekly stake officers' meetings are devoted to study of Guide lessons, except that of the first one in the month, and this is given over to testimonies, for the officers have always felt the need for this spiritual strength in their difficult work. In 1899, each ward gave an entertainment for library purposes; and in 1901, a ball was given by the stake for the Woman's Building, realizing $35.00 from the affair.



LOUIE K. POND.

June 23, 1907, President Pond was released on account of removing to Nampa, and Edith R. Lovesy who for some time had been stake secretary, succeeded her as president, the same counselors, Tilda H. Williams and Rebecca Douglas, being retained, with Edith Harrison as secretary. Owing to her removal to Salt Lake City, Sister Lovesy tendered her resignation in February, 1908. A reorganization took place June 28, 1908, when Addie H. Hendricks was made president with Rebecca Douglas and Mary Merrill as counselors.

In addition to the sisters already named, the following have acted upon the stake board in various capacities: Mamie Henderson Allen, Louisa Jones, Lila Howard, Ida Houtz, Lydia Morley, Ethel K. Williams, Jessie Bean, Florence Bennion, Fanny Stinger, Ellen Hamer, Mary Evans, Margaret Brim, Elizabeth Rooker, Susa Nielson, Cassie H. Wood, Nellie Hanson, Ellen Mae Davidson, Laura Berg, Linda A. Hillhouse, Ethel Williams, Marintha Allen.

This board instituted a very effective way of reaching the eligible girls in their stake: missionaries are appointed, who visit each girl in the several districts, and after some pleasant conversations, they invite the girls to attend the

associations. Three sets of missionaries have been called to this labor; they are, E. Helen Oram, Emma Olive, Ida Houtz, Frances Pitts, Lizzie Riley, Margaret Olive and Irene Neeley. Their duties are merely temporary, for they are released when they have covered their districts. Much good has resulted from this work, and in addition to awakening an interest among members, at least three converts to the Church have been made.

An interesting incident occurred in Pocatello in September, 1904; the stake board of the Y. L. M. I. A. undertook, in connection with the Relief Society board, to hold a Union Peace meeting, in which ministers of every denomination in the city as well as a few prominent lawyers and business men and the principals of the schools were invited to take part. All the ministers accepted but one gentleman, who was so shocked at the prospect of joining hands with "Mormons," even if they were inoffensive women, that he visited each of the other ministers and succeeded in persuading all to send in polite regrets. The ministers felt that they could not afford to have even the appearance of affiliating with the "Mormon" Church, in view of the then prevalent "Smoot agitation." The principals of the various schools, the lawyers and business men were not so timid; they boldly accepted the invitation to appear upon the stand with these gentle pleaders for peace. The meeting was largely attended, and was voted a great success by all present.

The girls in this stake are proud of the fact that their records are acknowledged by the stake priesthood to be the very best in the stake. They hold conjoint conferences on the Sunday evening of the stake conferences, and are invited to meet with the stake presidency just prior to their meeting, where they may report whatever of interest or need they may have to present. Monthly conjoint stake officers' meetings are also a pleasing feature of their work.

The report of the stake secretary dwells with earnestness upon the spiritual side of the work done, and wishes it remembered that if there are no striking results shown, still they feel the constant benefits in the results of their faithful spiritual effort. Another praiseworthy item relates to the tithing record of the girls in Pocatello stake; the reports

show them to be faithful and careful in the payment of their tithes and offerings. Many of the girls are wage-earners, and this fact it is which enables them to make this excellent showing. This stake is doing well in all matters of Mutual Improvement. Mrs. Pond, during the nine years of her presidency, placed the work on an excellent foundation, leaving it fully abreast of other stakes when she left it. During the incumbency of Edith R. Lovesy as stake president a book social was given, and fifty books were there contributed to the stake traveling library by the generous guests; all books were of the best character, and were approved by the General Board. Another excellent point of improvement was the institution of printed monthly reports, which the stake secretary sends out each month to the wards; these bring the local work constantly before the stake board with the status of each association. Mrs. Lovesy was greatly loved in this stake, and on her departure, with her husband, who was equally popular as the superintendent of the Young Men's work, the two were given a reception to which practically every Church member in that locality turned out to wish God-speed to the young couple who had worked so hard for both wings of the Mutual in this northern stake.

The work is now in competent hands and Sister Hendricks has proven her value in her new positions. There are many obstacles to meet in this stake, but there is no lack of effort nor purpose on the part of those engaged in the work.

RIGBY STAKE.

Only two years ago this stake was a part of the Bingham stake of Zion. It lies north and east in that section of country between Bingham and Fremont, and consists of a number of thriving towns in the rich section of lands watered by the famous Snake river. It was on February 4th, 1908, that the stake was organized, the Y. L. M. I. A. being formed at the same time.

The girls here have taken up the regular work outlined

by the General Board and have been very successful in their efforts. For the summer's work they combined with the young men and gave literary and historical programs at their conjoint sessions, with the usual musical numbers.



CORA C. BURTON.

The following sisters have acted on the board: president—Cora Chandler Burton; counselors—Mabel Stromberg, Elizabeth Walker Harker and Mae Eams; secretaries and treasurers—Ethel M. Call, Elizabeth Gilchrist, Mabel Hunter, Lella Marler Hoggan, Susie Yearsley and Alberta Beazer; librarian—Sarah E. Selck; organist—Leona Ossmen; assistant organist—Hattie Dabelle; aids - Nora Moss, Alta Watson, Elizabeth Hart.

ST. GEORGE STAKE.

The organization of this stake was antedated, as were many others, by numerous ward associations, that in the town of St. George being the first. On Nov. 18, 1875, the young ladies of the town met in the St. George tabernacle and were organized into the St. George Young Ladies' Mutual Improvement Association, with eighty-one names enrolled as members. The officers of this early association were: Artemesia Snow Woolley, general director or superintendent, Elizabeth A. Snow, president, and Eliza Crosby Snow, Elizabeth Starr, Hannah Faucett, and Amelia Crosby as the four counselors. The secretary's name is not given. This initial organization was quickly followed by others, in Sants Clara, Pine Valley, Pinto, Rockville, Virgin, Toquerville and Panaca, in the order named. These young officers planned their own work and contrived to spend their time and efforts in a most profitable manner. We are told that they held weekly meetings, quilts were made, carpet-rags sewed, and all kinds of primitive fancy-work were taught and encouraged. While the other members were busy with their fingers, one girl would read from an interesting book, and

thus all were mentally benefited. Some of the articles made were sold, thus providing means for the purchase of books and other necessary expenses. At the program meetings, the usual study of the Scriptures, interspersed with readings and music, formed the exercises. The lady who acted as first "superintendent," an office unique in itself and yet suggestive of the future, Artemesia Snow Woolley, now Seegmiller, was the eldest daughter of Apostle Erastus Snow, and was greatly beloved all over Dixie, for her deeply spiritual nature and her many gifts. Her sister, Elizabeth Snow, now Ivins, who became the first stake president, was also very popular, and was a girl of most exemplary character, with a charming if reserved personality. Her other youthful counselors were chosen from the very best of St. George's young women. The country in the southern part of this state known as "Dixie" (because of the physical resemblance to that other "Dixie") was established by as remarkable a colony of pioneers as ever settled any Mormon region. It was commonly known that President Young took a good share of the "cream" of Salt Lake City when he named those who were to undertake the settlement of this far-away and difficult mission. A country of sand, and black rocks, sparsely watered with brackish springs, did not present an attractive appearance to those early heroes and heroines. But duty spelled a big part of their lives, and, more than all, they were led by Apostle Erastus Snow, a pioneer and statesman, who, in his infinite capacity for detail and government, was second only to that master pioneer, Brigham Young. Erastus Snow was one of the mightiest men this earth has ever seen. When he



ELIZABETH SNOW (IVINS).

was accompanied by such men as Jacob Gates, Joseph W. Young, James G. Bleak and the three Woolley brothers, it is not to be wondered at that the country fulfilled the striking prediction of President Young. When told by some objector that the people ofDixie would never raise successful "crops," Brigham Young said, "Well, they will raise men and women there." The men and women, all over the country, who acknowledge Dixie as their birthplace, occupy sufficient prominence in the affairs of whatever section they inhabit to verify that statement. The society in St. George was, therefore, of the best and most progressive, so that advancement was natural and inevitable.



ROSINA S. JARVIS.

The stake organization of the Y. L. M. I. A. was effected July 7th, 1877, by Elder Junius F. Wells. Elizabeth Snow Ivins was chosen president, with Mary Goddard Whitehead and Artemesia Snow Woolley Seegmiller as her counselors. Ella Smith Seegmiller was elected secretary. These sisters served, most of them, for ten years, doing excellent work and winning many friends for the cause of Mutual Improvement. On March 16, 1889, the board was reorganied with Rosina S. Jarvis as president: Josephine Jarvis (Miles) and Tena Iverson, counselors; Belle McArthur, secretary. From time to time, in addition to the ones named elsewhere, the following have acted in the capacities noted: counselors—Josephine Snow, Martha Snow (Keate), Edith Ivins, Eva Cannon, Lottie Ashby Forsha, Mary Thompson (Webb); secretaries—June Ivins McDonald, Rosina S. Jarvis, Belle McArthur, Mary Nixon, Louie Woolley (Wells), Lena Nelson, May Keate (Pace); aids—Mary Thompson (Webb), Rosa Rancher (Nelson), Caddie MacFarlane (An-

drus), Eva Price, Annie McAllister Whipple, Mary Morris Williams, Lydia Knell, Vilate C. Naegle, Hattie Thornton Snow, Emma Cottam, Maud Rosamond Snow, Effie Sorenson.

September 8, 1907, another reorganization took place and the following were sustained: president—Eva Cannon (Webb); counselors—Maud R. Snow, Jennie Nixon; secretary and treasurer—Lena Nelson; assistant secretary and treasurer—Mattie McArthur. Since that time the following have been added: chorister and organist—Nettie MacFarlane; librarian—Jennie Nelson; aids—Ann Ronnon, Bertie Crosby (Bunker), Emma McArthur, Lydia Knell, and Vilate Naegle. On June 19, 1910, Counselor Jennie Nixon (Foster) was released and Templena MacFarlane sustained as second counselor.

There are quarterly conjoint conferences held at the time of the stake conference, with four conjoint officers' meetings. The officers of the Young Ladies hold one general conference, with three district conferences a year. They endeavor to visit each ward once yearly and a faint idea of the labor thus involved may be gained from the statement that they travel 1030 miles by team to accomplish this round of visits, while it requires 34 days to make the journey. When the stake was first organized, there were twelve associations with 332 members. The stake was then enclosed in the county of Washington, Utah; but it has since been enlarged and reaches over into White Pine and Lincoln counties, Nevada. At present writing, there are twenty-three associations, with a little over 700 members.

There is a somewhat old-fashioned but very vigorous atmosphere surrounding the work of these sunny distant branches of the Mutual. The all-pervading presence of the aggressive president of the Young Men's organization is recognized in all the country round about; but there is so much sweetness and light emanating from the young lady officers of the stake that the strength of the one is gently modified by the courtesy of the other. The fortunate visiting official who has attended one of the famous "Dixie" M. I. A. fruit festivals in the fall of the year will preserve a vivid memory of yellow globes of peaches, mammoth bunches of white and black grapes, purple figs and pale almonds, set off with

luscious bulks of ripe, sugar-sweet melons, carried one hundred miles by ambitious M. I. boys for this especial feast. That picture will linger in the memory as long as the palate can taste, or the eye appreciate the beauties of perfect fruit. And when the merry feast is but a half forgotten pleasant memory, there will rise that stronger, deeper image of the blistering sands and gleaming black rocks which have produced a crop of as splendid men and women as have been grown in the vales of all Utah.

ST. JOHN'S STAKE.

There have been pioneers and pioneers in the history of this Church; but only those who dwelt in the "Dixie" country in Utah, and in the still harder country of St. John's stake in Arizona, can tell what a constant and unremitting struggle it is to be always under pioneer conditions. The people who went to St. John's stake were of the very best quality, in the first place; and they who have stayed on, are of the bravest and noblest of men and women. The stake is situated high up in the mountains, where roads are difficult and travel rare; then, the water, their only hope, is liable to break out from the reservoirs at any moment, and go rushing down to the Pacific. And this thing does actually happen; not once, or twice, but so often that the presiding brethren have released the people who were called to settle this section of country, and encouraged them to seek homes in an easier climate. But, alas, when a man has his all tied up on one small farm, and that farm located in a country from which all desire to get away, then, indeed,



IDA HUNT UDALL.

is his lot a hard one. Such is the outward condition of things at St. John's stake.

But, as might be expected, the inner or spiritual conditions of the people here are as promising and fine as their temporal affairs are forbidding and barren. The following details of their work will prove this:

The Eastern Arizona Stake

was the name formerly given to what is now the Snowflake and St. John's stakes. The first president of the Y. L. M. I. A. of the Eastern Arizona stake was Ida Hunt, who was chosen at the organization, July 26, 1879. Her counselors were afterward chosen in the persons of Nellie M. Smith and Emma Larson; Nannie Freeman became secretary and treasurer. Later Miss Hunt removed to Salt Lake City, which necessitated her resignation as president. Accordingly she was released, and at a quarterly conference held at Snowflake in March, 1886, Mary E. Freeman was sustained as president with Adelaide Fish and Mary E. B. Farr as counselors. In this capacity these three sisters labored faithfully until the division of the stake into the Snowflake and the St. John's stakes, which took place July 2, 1887.

St. John's Stake.

At the organization of the Y. L. M. I. A. of the St. John's stake, July 23d, 1887, Mary E. Freeman was sustained as president; Charlotte Sherwood and Clara A. Moore, counselors; Emma J. Udall, secretary. At this time there were seven local associations; in 1900 another was organized in Bluewater. This stake was visited in 1902 by Sister Julia M. Brixen, who urged the sisters to make effort to send a representative to the June conference at Salt Lake City. The seriousness of this may be realized when it is known that it takes a very large sum to cover the expenses of one delegate. It was by heroic effort that the girls arranged in the various wards of the stake to get up a series of entertainments, of sufficient financial magnitude to reach this sum. But they succeeded, and the delegate was their honored president, Mrs. Freeman. They were not sorry for their

effort, for when she returned from the June conference of 1902, she was so full of joy and enthusiasm, and had acquired so much valuable information that every vein and artery of their "body mutual" received renewed life and vigo from this visit. She made a complete tour, by team, of the entire stake, soon after her return, and to each in turn she gave the comfort, blessing, and inspiration she herself had received in Utah.



MARY A. FREEMAN.

In the spring of 1905, nearly all the reservoirs in the stake were washed out, and the people were almost in despair. Many of those who could leave did so, and this left the stake sadly crippled. The First Presidency sent a letter at this time releasing the people, and giving their blessing to those who went away and to those who stayed. Many went, and there were in consequence many sore hearts and sad partings; but all were comforted with the assurance that each had done full duty.

In the fall of 1905, Mrs. Freeman moved away with her husband, who had been a very heavy loser in the reservoirs. They felt it impossible to make a new start under the circumstances. This caused the resignation of President Freeman, and great was the sorrow of the girls in the whole stake. She had given them her love, her hope and her untiring labor; in return, they had sought to emulate her gracious example. Now she was to leave them they felt sadly the richness and worth of her legacy. November 19, 1905, Amelia Coleman succeeded President Freeman. She had labored many years in this stake, beginning as the counselor of Sister Free-

man. A few months before she was called as a counselor, Sister Coleman's husband was killed by lightning, and two years later her eldest daughter died; the shock was so great that she could with difficulty go on with her duties. However, her subsequent labors proved the truth of the promise made to her by the authority which called her to this work. She has been blessed beyond measure and proved herself to be a wise counselor and a worthy successor. Owing to her removal from the stake, a reorganization took place November 17, 1907, with Margaret J. Overson as president, who with her present corps of officers is carrying the work along, steadily and faithfully.

In addition to the sisters already named the following have acted upon the St. John's stake board in various capacities: Sarah F. Heywood, Mary W. Berry, Lydia P. Jensen, Naomi Freeman, Signe A. Davis, Sylvia Petersen, Lillian S. Overson, Pearl Udall, Erma U. Sherwood, Louie Brown, Amanda Kempe, Minnie Bilby, Waity Crosby, Marian Love, Maud Noble, Inez Lee, Mary E. Nielson, Maggie Greer, Pearl Nielson, Clara Curtis (Burk), Annie Sorenson, Mary H. Beeler, Mary P. Jones, Louie A. Freeman, Mary Patterson, Lydia Jensen, Nellie Jarvis, Evelyn Gibbons, Jane Brown, and Josie A. Patterson.

It is the custom for some members of the stake board to make a yearly circuit of the local wards, (340 miles,) by means of wagon conveyance, the object being to establish a uniformity in studies and to advance the work generally. The *Young Woman's Journal* is well patronized and the stake board feels that much good results from the influence exerted by that magazine. The secretaries of the associations, both stake and local, are given special mention for the able manner in which they have attended to their duties, all records being in excellent condition. The stake library numbers 68 volumes which are kept in constant circulation. Monthly stake officers' meetings are held regularly, as well as quarterly meetings with local officers. Meetings of ward officers are held weekly.

In later years the wards have labored on, some of them so weak that they cannot hold meetings without joining forces with the young men, but there is no diminution of faith and earnestness.

The hearts of the Saints in more favored localities go out to these oppressed and struggling comrades with a constant love and abiding prayer. The results of the sacrifices made by the Saints of St. John's stake will tell in the final results of rich experiences and noble, sanctified characters.

ST. JOSEPH STAKE.

This stake is one of the most prosperous and thriving centers in the Church, agriculturally, morally and spiritually. It is situated in the tropical region of Arizona. With sufficient water to force nature's otherwise reluctant hand, this region yields its most abundant harvests. The true story of one sweet potato growing to sufficient size to fill a bushel basket taxes the faith of those who have never been there; but that is only one of the big stories told of this prolific section. There are big-hearted men and women there, led by their president, Andrew Kimball, he of the quick imagination and tender sympathy. His associates partake of his own generous spirit. Every advantage possible in a pioneer community is given to education, amusement and commercial activity, while in and through it all runs the fine chain of pure religion which makes of this people an almost ideal community. There is a flourishing Church academy here, and it is so excellent in scholastic as well as moral training that even those not of the same faith send their children from Phoenix to partake of its spirit and culture.

Several ward organizations were effected in this stake prior to its stake organization. The detailed history of this is as follows:

June 15, 1883, the Y. L. M. I. A. of the St. Joseph stake was organized, from two ward organizations, with Sarah D. Curtis as president; Esther T. Merrill and Rhoda E. Foster, counselors; Hulda Hubbard, secretary.

A reorganization was carried out March 23d, 1888, as follows: president—Laura Nuttall; counselors—Janie Wright and Sarah Burns (Webb). The number of the ward organizations in the stake had increased in three years from two to six associations.

During the visit of Elders John Henry Smith and John W. Taylor of the quorum of the Twelve, a partial reorganization was effected, the following board of officers being

sustained January 29, 1898: Laura Nuttall, president; Emma Walch and Lucinda M. Gustafson, counselors; Mary McBride, secretary and treasurer; Sarah Allred, Susie Merrill, Agatha Tibbetts and Lillie Curtis, aids.

In addition to the officers named, the following have acted on the stake board in various capacities: Eva Rogers, Lydia Williams, Mary Lines, Annie H. McBride, Jennie Cluff, Margaret Brinckerhoff, Emma Rogers, Pamelia Ransom, Eva Anderson (Lines), Fanny Kimball, Josephine



SARAH D. CURTIS.



LAURA NUTTALL.

Cluff, Lovina Pace, Eleanor Peterson, Nettie Phillips, Martha Crosby, Hattie Williams, Mae Larsen, Maud Callison, Julia Curtis, Susie Crockett, Vina Lee, Minnie Bilby, Charlotte Kemp, Julia Ellsworth, Jewell Ellsworth, Chloe Welker, Sylvia Sessions, La Prelle McBride.

This stake was one of the foremost in introducing conjoint work, as well as the combination of all stake meetings on one day, with the opening session of the various quorums and associations held together. They claim the distinction of being the first to introduce the custom of ladies removing

their hats in places of religious worship. It is here also that the experiment of sending out a lady teacher from the Relief Society with the gentleman teacher from the teachers' quorum was tried for a time, and it must be recorded that the experiment was attended with excellent results. There is a loving sympathetic influence throughout all this stake, which makes for peace and harmony in every quorum and organization. The work of Mutual Improvement is benefited in this uplift, and the girls are not slow to take advantage of all opportunities. There are now twelve associations with a membership of 450, and their work is fully up to the standard set by the best and foremost of Zion's daughters.

SALT LAKE STAKE.

The history of the beginnings of this stake has been given in more or less fullness in the first chapters of this book; for they were in reality the beginnings of the movement itself. It may prove of interest, however, to give in greater detail the subsequent history of this stake.

The organization of the wards in Salt Lake City into Young Ladies' Retrenchment Associations, begun unofficially in the Nineteenth ward in 1870, was carried forward rapidly by Eliza R. Snow and her associate workers, Zina D. Young, Mary Isabella Horne, Margaret T. Smoot, and others of the leading women of Salt Lake City. In 1877 in accordance with the expressed wish of President Brigham Young, just prior to his death, the name was changed to the Young Ladies' Mutual Improvement Association. In 1878, the matter of joining the sisters' ward organizations under stake boards to conform with the priesthood organization, then nearly completed, was presented by Sister Eliza R. Snow to President John Taylor. The approval of the presiding authority of the Church was heartily given, and a conference of the sisters living in Salt Lake City was called under the direction of the presidency of the Church. At this meeting Sister Snow presided, and after some preliminary talks by the sisters, there was a stake organization of the Y. L. M. I. A. of the Salt Lake stake of Zion effected, having 21 local organizations, and conforming to the boundaries of Salt Lake county. Mary A. Freeze was made president. Her counselors, chosen at a later date, were

Louie B. Felt and Clara Y. Conrad. Ellis R. Shipp was secretary until her removal from the city, when Augusta Joyce Crocheron was chosen for this office. In 1882, Clara Conrad having died and Louie Felt resigned on account of her duties in the Primary association, Maria Y. Dougall and Nellie Colebrook (Taylor) were chosen to fill the positions of first and second counselors.

At a special meeting of the officers of this stake held October 15, 1898, President Mary A. Freeze tendered her resignation, having been appointed on the General Board as an aid. Her withdrawal from the position which she had held for twenty years was a great trial to all her associates. The stake historian says of Sister Freeze: "During the twenty years of her service, her devotion to the members of her associations was at all times exhibited." By her untiring energy she won the love of the entire membership of the organizations, which was at the time of her resignation nearly 2,500. One of the most brilliant receptions ever given in this stake, where there had been many delightful affairs, was the one tendered President Freeze at the time of her retirement. Tickets were issued to each member and officer of the associations, and they with their escorts, to the number of nearly 3,000, assembled to do honor to their retiring president. The hall was beautifully decorated, and there was a program of music and speeches, with refreshments for all.

The officers in service at the time were: president—Mary A. Freeze; counselors—Mary Pratt Young, Nellie Colebrook Taylor; secretary—Elizabeth Smith Cartwright; treasurer—Lucy Woodruff Smith; corresponding and recording secretaries—Minnie H. James and Lizzie G. Fowler; aids—Maria Holt, Edith Sampson, Clara S. Carlyle, Mary E. Irvine, Elizabeth Horne, Zina B. Cannon, Annie J. Murphy, Isabelle Erickson, Emily C. Adams, Laura H. Merrill, Rena Wheeler, Mary B. Richards, Donnette Smith (Kesler), Mary I. Felt, Amy Ball, Jennie Y. Smith, Rachel Grant and Marie Jonasson; music director—Maud P. Griggs; organist—Maggie T. Gibbs. In addition the following had acted during the incumbency of President Freeze: Romania B. Pratt (Penrose), Victoria Clayton (McCune), treasurers; Margaret Shipp (Roberts), Jane G. Freeze, aids; Ella Dal-

las, corresponding secretary; Maggie Freeze Bassett, music director.

The next president, Nellie Colebrook Taylor, took up the work with all possible zeal, and under her skillful control many new features were added to the work. Her counselors, Lucy Woodruff Smith and Emily Caldwell Adams, were among the brightest minds in the whole stake, and the three bent every energy to formulate new plans and to develop original ideas. They were most capably assisted by that queen of secretaries, Elizabeth Smith Cartwright, and all other members of the former board who continued in their respective positions.

During the presidency of Nellie C. Taylor the following also acted upon her board: Annie S. Musser, Rose J. Badger, Nellie D. Woodruff, Julia Farnsworth Lund, Addie Eldredge, Ida Savage, Phebe Scholes, Clarice Thatcher, Minnie L. Snow, Edna Harker, Sarah Heath, Lucy Grant Cannon, Mary E. Connelly, Mary F. Kelly, Maria C. Taylor, Lottie P. Baxter, Elen Wallace, Maggie Hull. Under President Nellie C. Taylor the stake was divided into districts which were systematically visited and the visits reported at the monthly officers' meetings, which have always been held in this stake. The written and verbal reports now instituted enabled the stake presidency to keep in close touch with every ward organization.



CLARISSA BEESLEY.

Out of the southern portion of the stake Granite and Jordan stakes were formed in 1900, leaving thirty associations in Salt Lake, where there had been fifty-five and a membership of 2,929. The stake was again divided in 1904, four stakes being formed out of the one then in existence—Ensign, Liberty, Pioneer, Salt Lake. At this juncture, Nellie C. Taylor was selected to fill a place on the General Board

The new Salt Lake stake board was organized April 20, 1904, Lucy Woodruff Smith being appointed to the leader-

ship of what was at that time the newest and oldest stake in Zion, with Elizabeth Smith Cartwright and Ann Dilworth Groesbeck as counselors and Clarissa A. Beesley as secretary and treasurer. Later the following were added: Louetta Brown, corresponding secretary; Maria C. Taylor, Mary Ida Felt, Sarah M. Newman (Twitchell), Eva Forsberg, aids.

September 29, 1908, the former presidency was honorably released and the following elected: president—Clarissa A. Beesley; counselors—Mary Ida Felt, Melvina Peters; secretary and treasurer—Catherine Folsom; with the other members of the board in the same positions. In 1909 Effie Ashton and Ida M. Lane were added as aids. Having been called on a mission, Clarissa A. Beesley was released and



LOUETTA BROWN.



M. IDA FELT.



ELIZ. S. CARTWRIGHT.

Mary Ida Felt became president, March 18, 1910, with Elizabeth S. Cartwright and Louetta Brown as counselors; Catherine Folsom, secretary; Eva Forsberg, corresponding secretary; Effie Ashton and Ida M. Lane, aids.

The membership furnishes interesting data. When President Freeze left the stake in 1898, there were nearly 2,500 members, with fifty-five ward associations. After Jordan and Granite were taken off, it required five years to bring again the membership near to the original mark. When the stake was cut into four, there were 2,392 enrolled members with thirty-seven ward associations. Now (1910) there are 756 members enrolled, with only eleven ward associations. This is an average of 45 members to the ward in 1898, of 64 members in 1904, and 69 members at the present time. This

is very significant of the untiring labors which have brought about results so pleasing. The Salt Lake stake now includes the Fourteenth, Fifteenth, Sixteenth, Seventeenth, Nineteenth, Twenty-second, Twenty-third, Twenty-fourth, Twenty-eighth, Twenty-ninth and Center wards of Salt Lake City.

Much stress has always been laid upon monthly officers' meetings in this stake, and the frequent classes wherein were conducted model lessons from the Guide and *Journal*, have given wide impetus to the educational work thus attempted. The key-note of all their work has ever been the establishment in the hearts of the girls of a love for the gospel and an understanding of its principles.

One of the first conventions of Y. L. M. I. A. ever held was in this stake, September 1902, and here all officers and members were instructed in the conduct and management of lessons and general work. It was here the resolution for the promotion of better order in our religious gatherings and a greater reverence for all sacred places had its birth, and a vigorous canvass was made for years in all the wards looking to the enforcement of this regulation.

The social side of human nature was early recognized by these officers as of the utmost value in promoting religious work: accordingly, great pains have been taken to arrange both stake and ward gatherings, which were models of the beautiful spiritual atmosphere which can permeate our gatherings, even in the midst of youthful gayety. Great excursions have been taken to Saltair and to many other places, banquets have been given most successfully, parties and all kinds of social entertainments have characterized the progress of this stake and have been of great value in the work. One delightful feature of the work done under Sister Mary A. Freeze was the collecting of means with which to emigrate various worthy yet poor Saints from the old country. And today many prayers ascend to the Throne of Grace in behalf of some of the early earnest workers in this stake who denied themselves all luxuries and some comforts in order to bring to Zion some of her choicest Saints. Many balls and other entertainments have been given by the stake board to assist missionaries going upon missions to preach the gospel; and it was in this stake that the missionary farewell had its origin In the past, this stake did much for the Deseret Hospital, and

liberal donations were always forthcoming to that worthy enterprise conducted by women, in those good old days. This stake has also been much interested in the physical education of the youth, and was, of course, at the very front in the movement to establish a gymnasium in Salt Lake City for our young people. The workers gave of their time and means, as well as of their vital strength, and surely none of these righteous efforts are ever lost to the world. When there was a call, in the old days, for the representative women of the General Board to go to the National Council of Women, this stake at once undertook elaborate entertainments, and once raised sufficient means to send the delegates, without calling on any other stake; this was before the dime fund was established. President Elmina S. Taylor was devoted in her feelings to the board of the Salt Lake Y. L. M. I. A, for never was there a jar and never was there a lack of sympathy and comradeship between these two bodies of earnest women. In the early days General President Elmina S. Taylor and her counselors usually met with the Salt Lake stake board, many of their meetings being held at her home.

No one feature of their work commands greater respect than the union and harmony which have always existed between the two stake boards in the Mutual Improvement cause. The young men have ever rendered to the girls the utmost honor and assistance in every branch of their work; and the girls have responded by as true loyalty and devotion as could be possible. Whatever has been done has been done in harmony, and with the united efforts of both boards splendid receptions and excursions have been given.

Recently this stake established a Mutual Improvement bureau consisting of some of the best speakers, readers and musicians of the stake. Each ward had the privilege of asking for any of these persons to assist in its conjoint Sunday evening program.

The present board of young lady officers feels that much of the success that has attended their labors is due to the consideration and kindness shown them by the presidency of the stake and the superintendency of the Y. M. M. I. A. The beautiful spirit of harmony that has prevailed in the ranks of the Salt Lake stake Y. L. M. I. A. is sufficient assurance of the excellent work accomplished by that stake of Zion.

SAN LUIS STAKE.

Another of our distant stakes is San Luis in Colorado, and subject, as have been the others, to the vicissitudes of settling up new countries under pioneer conditions. However, there are more resources here than in some localities and the people have taken ample advantage of all their opportunities.

The work in the Y. L. M. I. A. really began in the Manassa ward, in the year 1880, with a ward association. This association has been the main-spring of many onward movements in the stake. During the years 1886 to 1890, this ward saved funds for the erection of a hall; the girls raising $225 besides meeting all their own expenses. The average membership was very heavy, being between eighty and one hundred girls.



IRENE U. SMITH.

They have since united with their mothers in the Relief Society and bought a neat little hall in Manassa where the two organizations hold their meetings. They papered and painted the hall, carpeted the floor, bought comfortable chairs and then purchased an organ. All this is a part of the Manassa ward history, and this association is still financially well-to-do. They have 124 shares of stock in the ward store, and $50 out at interest. One has nothing but admiration for these girls and their efforts. The organization of the Y. L. M. I. A. of this stake was effected at a quarterly conference held May, 1890. The following stake board was chosen and sustained; Irene U. Smith, president; Viola J. Helm and Maria J. Harrison, counselors; Mary J. Thomas, secretary and treasurer.

The present officers are united and energetic and attend their officers' meetings well and regularly.

Since those already mentioned the following officers have served on the stake board: presidents—Florence Reece, (Oct. 1907) and Emily J. Smith (Dunn), (July, 1908); counselors—Lettie S. Jensen, Emma Foster, Emily J. Smith, Agnes Harrison, Jessie B. Smith, Mary Grace Crowther and Marcella Christenson; secretaries and treasurers—Emma King, Mary E. Reynolds, Maggie Berhine, Daphne Dalton, Maggie Harrison and Ora Jensen; organists and choristers—Annis Christensen, Fanny Weimer, Barbara DePriest, Daphne Dalton and Cora Holtsclaw; aids—Mary J. Thomas, Dollie E. Russell, Lauretta Peterson, Dixie Faucette, Julia Whitney, Fannie Weimer, Lettie Jensen, Celia Smith, Doretta Mortensen, Sadie Nielson, Alice Reed and Emma Smith; librarians—Mary E. Jensen, Lizzie Thomas and Ray Heisielt.

The stake has started a traveling library; and although somewhat small, they hope to increase the number of books every year, until they shall be second to none in this particular.

The three wards of this stake were organized previous to the organization of the stake board: Manassa, Richfield and Sanford. There is a membership of 151.

The young ladies of the stake have furnished the stake house with two beautiful sacrament sets of silver, also a handsome cupboard in which to store them; and they have helped on the ward meetinghouses. The thriving condition of this stake is not all due to favorable climatic conditions for there are many excellent people here, and the girls in the Mutual certainly prove that the good spirit is present with them in all their labors.

The last few summers, the girls have devoted their weekly sessions to the study of domestic science and domestic art. At the beginning of the season for 1909, a girls' party was given, each girl bringing her mother, and the results were so delightful that there is talk of making this a feature of their work. All in all, this stake is quite on a par with the others in the larger and more prosperous sections of the Church.

SAN JUAN.

The San Juan stake extends from Moab on Grand river, Utah, to Hammond on the San Juan river, New Mexico. To

visit all the associations in this stake, one must travel about six hundred miles over the roughest roads in this section of country. This involves tremendous difficulties for the stake officers who undertake to visit each association once a year, but the labor is performed cheerfully and prosecuted vigorously. This country is wild and full of historic interest.



MARY M. HALLS.

It is here that the archaeological society finds its richest field for research, relics of pre-historic races existing in abundance. Here also are found the wonderful natural bridges, one of which is the largest in the world.

The stake board of the Y. L. M. I. A. was organized at Bluff, Utah, on the 23rd of December, 1885, with Mary M. Halls of Mancos, Colorado, as president, with Mary N. Jones and Magnolia F. Walton of Bluff as her counselors; and Mary Hammond of Bluff as secretary and treasurer. Three years later the secretary moved away, and Louie M. White of Mancos was chosen to fill her place. In 1891, experience having demonstrated the necessity of having all the members of the stake board located in one town, the board was partially reorganized, Mary M. Halls continuing as president with Euphrasia Day and Johanna Halls (Smith) as counselors; the secretary remaining the same. Later Sister Day moved away and Madora Barker (Burnham) was chosen in her place as first counselor.

In addition to the sisters already named, the following have acted upon the stake board: secretaries and treasurers—Clara H. Burnham, Effie Hammond and Lella Stephens; aids—Isabella W. Hammond, Sarah A. Dean, Mary Taylor,

Lucy Burnham, Mary C. Roberts, Clara M. Taylor, Lucinda E. Redd, Mary Lyman and Sarah Halls; chorister – Vida Halls.

The sudden and violent death of Mary Taylor, a stake aid, who was thrown from a carriage in July, 1905, was a great loss as well as shock to all the girls in this stake.

The scope and influence of this stake has increased from its organization to the present time. Beginning with but three associations, there are now nine, and all are lively and prosperous. At first the conditions permitted only a conjoint conference with the Relief Society and Primary in which the Y. L. M. I. A. had but thirty minutes to present their work. Now they have, at the regular quarterly conference every three months, the Sabbath evening in conjoint sessions with the Y. M. M. I. A. The girls are very much encouraged over this growth, and in very recent time there have been greater opportunities given them in the way of district conventions, in which several associations meet together to render a prepared program of lectures, etc., on subjects conducive to the advancement of the M. I. A. work. Many Indians are located in this stake and some have accepted the gospel, and are numbered with the Church of Jesus Christ of Latter-day Saints. The conventions in September are looked forward to with eager zeal. On account of the long distances between wards, two conventions are held in this stake, and they are well attended.

The associations of the stake always send a representative to the June conference in Salt Lake City. Some work has been done recently in literary subjects, and evenings have been devoted to book reviews of the classics supplemented with Utah authors. They are very appreciative of the Guide work and are faithful subscribers to the *Journal*. All in all these associations are doing a most excellent work among the daughters of Zion, and great is their joy in that labor.

SOUTH SANPETE STAKE.

South Sanpete stake is noted as having been the home of many intelligent and progressive Scandinavians, among them President Anthon H. Lund. Under the able leadership of President Canute Peterson, Missouri pioneer, friend

of the Prophet Joseph Smith and trusted associate of Brigham Young, the stake made rapid progress. The people of Utah owe much to these pioneers from the Norse country. Here in Manti was reared the beautiful white stone temple, which was the second to be completed in this inter-mountain country. And here, too, Christine Willardson, the gentle president of the stake board of the Y. L. M. I. A., has labored and studied to keep her work up to the standard set by its founders, and she has succeeded passing well.



HELEN A. YOUNG.



CHRISTINE WILLARDSON.

There was a local organization of the Retrenchment Association formed in Ephraim, April 18, 1873, by President Sarah A. Peterson of the Ephraim Relief Society. The officers were: Carrie Jensen, president, with Christine Willardson, Kate Madsen, Julia Thorpe, Julia Dorius, Annie Toft and Ann Peterson as her counselors, and Helen Armstrong (Young), secretary. Forty members were enrolled in the initial association and the meetings were held monthly. During the next six years some changes occurred in the board, but the work went steadily on. By the year 1879, the meet-

ings were so popular that they could be held weekly, instead of monthly, and there were 100 members enrolled.

Retrenchment in dress was unnecessary in this place where all were attired in modest calico or comely home-made woolen dresses, and were crowned with honest home-made hats. The girls drew up the usual resolutions, however, omitting that part which dwelt upon retrenchment in dress. They were required by these resolutions of theirs to live exemplary lives, and not to accept the "company" of young men who used tobacco or liquor.

This reform association was a new thing, and it was no easy matter, even in Sanpete, to carry some of their good resolutions into effect. For a time they encountered the historic scorn and ridicule which is the fate of all reforms and reformers. It was this which made the youthful president feel the need of six counselors. In numbers, she felt, there would be support and strength.

The financial report of this society for the first six years will sufficiently indicate their occupation.

DISTRIBUTION:

Three quilts to the poor	$ 6.00
To Sacrament set for tabernacle	10.00
To chandeliers for tabernacle	10.00
56 pounds of cheese were made and donated	8.10
Charitable purposes	33.00
Manti temple	50.00
Total	$117.10

ON HAND:

Hats valued	$ 14.00
Two quilts	4.50
Cash for temple	8.00
Wheat stored from our gleaning	65 bu.

The donations for the temple were gathered by voluntary donations of 10 cents a month from each member. When one remembers how extremely scarce money was in that day and how few ways girls had of earning the same, this is a magnificent showing of enthusiasm and work.

In 1878 the stake board of the Mutual Improvement Association was organized, with the following officers: Helen

Armstrong Young, president; Christine Willardson and Hilda Dehlin Peterson, counselors; Viola VanCott, secretary. These sisters, with some changes, labored for the next ten years, when Christine Willardson was chosen president. In addition to the ones already named, the following sisters have acted in different capacities upon the stake board: counselors—Caroline J. Staalsen, Olive Lowry, Margaret Kjar, Alvira Cox, Lillian Peterson, Catherine A. Conover, Marie Willardson, and Diantha L. Reid; secretaries and treasurers—Elizabeth Bean Petersen, Hannah Wickman (Armstrong), Dorcas Christiansen, Sophia K. Jensen, Marie Willardson, Julia Dorius, Blanche T. Bailey, Nettie Alder, Jessie Wintch and Sarah A. Hansen; chorister—Dean Parry; aids—Minerva W. Snow, Sarah A. Peterson, Helen E. Armstrong Young, Rhoda W. Smith, Edith Larsen, Lillian Peterson, Diantha L. Reid, Belle T. Copening, Emma C. Peterson, Lilly Barton, Ann Willardson, Anna Peterson, Sarah Patterson, Eunice Madsen, Cordelia Anderson, Josie Munk, Zina McAllister, Cornelia Peterson, Sedonia Olsten, Anna Mickleson, Sarah Hougaard, Belle Tuttle and Luella Lowry.

In November, 1899, this stake was divided into the North and South Sanpete stakes, and the officers were continued as the board of the South Sanpete stake, as they all resided there. There were fifteen wards previous to the division, and eight were left in South Sanpete; since then another association has been made in Ephraim, making nine associations in this stake.

The beautiful custom of responding to roll call with a sentiment has been followed in this stake for many years. In Ephraim, a weekly manuscript paper was edited for years; some of the other wards followed this excellent example. When the *Journal* was started in 1889, this custom fell into more or less disuse, but some wards still find it profitable and interesting. Book of Mormon lectures as well as many Bible talks were given at the meetings, before the Guide was published. The treasury was kept very comfortably full, considering time and conditions, through parties, theatrical entertainments and other forms of social enjoyment. Quilts were made and donations of various salable commodities, as well as small sums of money were given. It was always the boast of President Elmina S. Taylor that if there were any

means or help needed by the General Board, this stake was the first contributor. More wheat was left on the ground by pioneer harvesters than is permitted by modern machinery; and the girls would organize gleaning parties, and go out in merry groups, to follow as Ruth did Boaz but not so designedly. This wheat was stored with the Relief Society's wheat, and became a source of pride to the girls.

For many years, the conferences of the girls were held in connection with their mothers' Relief Society conferences; and glorious were the times experienced by these two bodies of congenial women workers, and their meetings were often spiritual feasts.

Recent contributions to the glorifying of the Manti temple have consisted in delicate lace curtains, and gifts of money. The girls were very liberal in donations to the Salt Lake temple, and, although they have not felt the financial side of their work to be of paramount importance, yet they have never been laggard or been anything but generous in local or general donations. This has included ward churches missionaries, academies and schools, libraries, and charitable purposes. These girls edit a weekly paper for their conjoint opening exercises; and use with great success the Guide lessons.

President Christine Willardson, and her counselor and sister, Marie Willardson, recently spent a winter in Salt Lake City studying methods and books for the improvement of their work in the Mutuals. Both are representative of the best type of Mormon girls.

The records show that, almost without exception, these girls pay a strict tithing, and are observers of the Word of Wisdom. The only difficulty is that most of them are so busy "doing things" that it is hard to get them to tell the historian about it.

Among the original ideas for summer work, this stake put all the programs and meetings in the hands of committees, thus giving a new set of girls experience in conducting meetings and in carrying responsibility. The Senior and Junior girls give also a series of pleasing entertainments to each other and to the mothers of the community. This year a house to house canvass is being made by the officers.

We may leave this stake with a happy consciousness that they are in the van of good work and strenuous endeavor.

NORTH SANPETE STAKE.

The North Sanpete stake was organized from the northern portion of the Sanpete stake of Zion at a conference held in Moroni, December 14, 1909. The following officers were then chosen to form the stake board: president—Annie D. Stevens; counselors—Mary Peterson and Helena Anderson (Hanson); secretary and treasurer—Annie Larsen; assistant secretary and treasurer—Marie Petersen. In 1901 the fol-



lowing aids were appointed: Ellis Day, Kate Reese (Lewis), Emma Bunnel and Bertha Olsen.

The large number of young ladies, 654, enrolled in this association at its organization speaks well for the interest in the Mutual Improvement work; and these members are energetic, faithful and earnest in the cause. The membership has not increased, as the stake officers instruct ward officials to keep only working members on their rolls; it is useless, so say these active girls, to burden rolls with names of absent or careless members, who are no help and who never come to meetings. To be an active member

is considered a great honor, and through the spirit of emulation they seek to enlist every girl in the stake. In 1903 the beginning of a traveling library was made by the purchase of 115 books, which are distributed among the local associations and exchanged at regular intervals. In addition to the traveling libraries, local libraries exist in some of the wards, to the extent of 278 books. Among the members of the association there are some 296 subscribers to the *Journal*. This stake always takes a leading rank in the amount of home reading reported. The difficulty with which the association has had to contend is the distances between the stake headquarters and the different ward associations, making it difficult to hold monthly officers' meetings.

There are now eight wards in the stake as follows: Fairview, Mt. Pleasant North ward, Mt. Pleasant South ward, Spring City, Moroni, Wales, Fountain Green and Chester. These wards are from 6 to 18 miles from headquarters. Generally the stake board, in a body, has visited each of the local associations from four to six times annually, mingling with the members, thus forming and cementing ties of friendship and loving interest which serve to bind the associations very closely together. No weather has been too cold and no storm too severe for these officers to fill their appointments. This certainly indicates great interest in the work among the officers.

During President Stevens' time the following acted with the ones already named: counselor—Sarah Fowels; secretaries—Elvira Euphrasia Day, Elnora Reynolds; music director—Sarah Christenson; organist—Alice Cheney; aids—Mamie Bradley, Nellie Ostler, Mary Ellen Allred, Letitia Nelson, Ellis Day.

On account of President Stevens' removal from the stake the board was reorganized September 8th, 1906, and a new one formed as follows: president—Mary Ellen Allred (Acord); counselors—Helena Bunnel and Sarah Clausen; secretary—Stella Larsen. The following have since acted on the board in the offices named: counselor—Jennie C. Watson; secretaries—Ruth Frantzen, Eva Allred; chorister—Beatrice Proctor; librarians—Bertha Musig, Lorena Draper; aids—Mina Hasler Sorenson, Ellen C. Petersen, Zilla Faux Larsen, Elvira Cox Bench, Macel Tidwell.

One praiseworthy feature of the work in this section is the excellent work done by the stake secretaries, their records being in almost perfect shape from the beginning. The stake treasury has never been empty and yet the accumulation of funds is looked upon as of secondary importance. The improvement of the young women spiritually and mentally must always be the first consideration. The able talks and lectures, the beautiful testimonies, the readings, the singing and the prayers offered, all tell of a growth that is marvelous. The daughters of Zion in North Sanpete are thoroughly alive and abreast of the times.

SEVIER STAKE.

This region of country, lying in the center of the state of Utah, has one of the best water systems in the western country. Until the completion of the great Otter Creek reservoir, about 1895, the people met the same hardships as in other dry sections, but they now have a very fertile section, where they raise crops of every kind, though their greatest success is in raising sugar beets. As a result a sugar factory is to be built in their midst in the near future. The people who settled here are among the best and most spiritually minded of all the Saints.

The organization of the stake Mutual was effected by Sisters Eliza R. Snow and Mary Isabella Horne at a conference of the Relief Society, held May 26, 1879. Elizabeth Ramsey was elected president of the stake, with Hannah J. Spencer as first and Clara F. Young as second counselor, and Ina F. Hunt (Bean) as secretary. At the removal of Sister Young, Catherine A. Hunt was chosen to act as second counselor.

In November, 1879, the statistical report shows a membership of 101 members with 18 officers. There are now sixteen associations with 690 members. From November, 1879, up to 1882, the young ladies met conjointly with the young men in their quarterly conferences.

There have been many changes in the stake board of this association. While in one sense this might be termed a misfortune, there is still the advantage of splendid training given

many young women. The results have permeated every branch of social and religious life in this locality.

Presidents—Elizabeth Ramsey, Hannah J. Spencer (November 27, 1880), Eva Heppler (Stewart) (March 19, 1887), Aggie Gardner (1892), Annie Thurber (December 10, 1893), Martha Horne (October, 1895), Alvaretta Olsen (Enger) (September 8, 1901), Emma Christensen (December 17, 1905); counselors—Hannah J. Spencer, Clara F. Young, Catherine A. Hunt, Celia E. Bean, Rozina Powell, Mary H. Baker, Maggie Warnock, Marinda Halliday, Alice Hatch, Flora D. Bean, Martha Horne, Olena Olsen, Emily Payne, Annie D. Orrock, Martha H. Crosby, Eleanora Miller, Bertha Thurber, Belle Gardner, Amelia Olson (Ence), Lydia Cowley and Lizzie Seegmiller; secretaries—Alice Keeler, Hattie Thurber, Nettie Spencer, Alice Hoyt, Annie Westman, Eleanor Miller, Eliza Christensen, Rebecca Dall, Annie Ogden, Rebecca Ence, Annie Poulson, Clara Orrock, Agnes Jones, Sarah C. Hansen, Nettie May Baker; treasurers—Martha Horne, Lizzie Westman (Hansen), Rebecca Dall (Ence), Mathilda Dalton; aids—Annie Hendrickson, Birdie Theuson, Hettie Allred, Millie Hansen, Sadie Richards, Kate Marquardson, Alvaretta Olson (Engar), Belle Fillmore, Josephine Christensen, Matilda Dalton, Josephine Beal, Pearl Wright, Nellie Bean, Alice Christensen, Lizzie C. Ogden, Dora Poulson, Sarah Rust, May Baker, Inez Anderson, Elmina Ogden, Sarah Hansen, Amelia Ence, Mary Beal, Elmina Scorup.



ELIZABETH S. RAMSEY.

The sisters who have stood at the head of this organization were faithful workers during their entire term of office.

It would take a volume in itself to tell of their efforts, experiences and the good they accomplished. Elizabeth Stokes Ramsey, the first stake president, died at the age of 76 years, and was buried July 27, 1908. Although it was many years since she had been in office, the girls held her in loving remembrance and covered her casket with flowers.

A Valentine ball and banquet was given at Richfield, on Feb. 14, 1902, to obtain means to start a traveling library; the party was all that could be expected in a social as well as a financial way; $117.20 was realized. A library committee with Kate Kirkham as chairman was chosen, books were ordered, boxes made and the traveling library put in circulation.

This stake today is in an excellent condition, with a spirit of generous harmony existing throughout. There have been some spiritual refreshings in their midst, from the time when Sisters E. R. Snow, Zina D. Young and M. I. Horne used to go amongst them, prophesying, praying, speaking in tongues and blessing the girls, to the present day, when fast and testimony meetings bring a revival of this old sweet spirit.

SNOWFLAKE STAKE.

The eastern Arizona stake was divided by Apostle, now President John Henry Smith on December 18, 1887. The two new stakes thus formed were Snowflake and St. John's. The following board was then appointed to preside over the Y. L. M. I. Associations of the Snowflake stake: president—Phoebe Kartchner; counselors—Adelaide S. Fish and May H. Larson; secretary—Sadie Smith. On March 2, 1889, Nettie Hunt was sustained as secretary, because of the resignation of Sister Smith. About this time, the new Guide work was taken up and made very profitable by the unremitting efforts of the three presiding stake officers, who spared neither time nor travel to institute the new work.

After a time, Sister Kartchner moved to Utah. Her counselors were hindered in their duties by sickness and family cares, so they presented their resignations, which were accepted with regrets. Consequently, in May, 1896, new officers were appointed. Sarah Christofferson was made president, and set apart for her office, July 5, 1896. She

chose Eliza S. Rogers and Vina F. Richards as counselors. In February, 1900, Sister Augusta W. Grant, of the General Board, paid the stake association a visit; while there she gave them a book with which to start a traveling library. To this has been added a number of volumes, which circulate freely among the members, much to their edification and entertainment.

The Young Ladies Associations of the stake were called upon to donate to the stake academy, which was then in course of erection. Four of the associations contributed $119.15 at this time, and the other associations donated their quota before the completion of the building.

The second counselor, Vina F. Richards, was honorably released August 27, 1899, and Lulu Hatch was selected to fill the vacancy. After a comparatively short time, the president moved away, and it became necessary to form a new board. Therefore, on December 19, 1900, Bathsheba Smith was appointed and sustained president of the Young Ladies of the stake. She chose as her counselors Belle H. Flake and Della F. Smith. The new officers were installed but a short time before they demonstrated their fitness and energy. By their influence Guide lessons were improved, donations were raised, and the associations made more popular than ever.



PHOEBE KARTCHNER.

In August, 1903, the stake board was again reorganized with Lydia L. Savage as president and Medora Gardner and Delilah Turley as counselors.

In addition to the sisters already named the following have acted upon the board at various times: counselors—

Martha Hunt, Annie H. Kartchner: secretaries and treasurers—Nellie Smith, Margaret Miller Fish, Dena S. Hulet, Annie H. Kartchner, Alvenia Savage, Rachel Smith, Ethel Smith; aids—Delilah Turley, Lulu Smith, Constance Decker, May Decker, Prudence Tanner, June Bushman, Caroline Smith, Louie Savage, Jane Brinkerhoff, Martha Hunt, Ellen L. Smith, Julia T. Fish, June B. Smith, Ethel P. Westover, Mary Smith; librarian—Ethel Smith. Mary W. Riggs, the first stake class leader, acted for some time, giving good satisfaction, but was released to fill a mission in the Northern States; her successors are Pearl P. Rogers and Jennie Kartchner.

The association at Tula was broken up when that place was abandoned in the year 1902, but another one was formed at Show Low, so there are still six associations in this faraway southern stake. The officers have many home burdens to carry, and what with sickness and struggle with pioneer conditions, their labors are not always as efficient as they themselves would wish; but surely no one who knows the sincerity of the efforts put forth could do anything but approve and bless these faithful sisters. No one but God knows the sacrifices made by those who have built up homes under trying conditions.

One feature of their recent work is decidedly original and commendable: they have undertaken to supplement their library books, and the same time stimulate and encourage growth in intellectual lines, by collecting the best original poetry and essays written by the girls, and copying them in a manuscript book. Also they are gathering up the written sketches and histories of their pioneers and aged veterans in the Church and having all these copied into books. These manuscript books are to be added to the traveling library. These girls are demonstrating that culture and growth along the best lines is not confined to locality or condition—a suggestion which may be adopted profitably by other stakes.

STAR VALLEY STAKE.

This is one of the distant northern stakes, made up of several small towns, situated in the cold valleys of Wyoming, and composed, therefore, of a sturdy and dauntless people.

They are inured to hardships, and yet, most have kept the tender fires of affection and zeal for their fathers' religion burning brightly upon their own altars. Their failures and their difficulties are common to pioneer conditions in any isolated region; while their shining virtues and successes are akin to the splendid results shown in the early history of our own Utah pioneers.



MARTHA E. ROBERTS.

Previous to its organization, Star Valley was a part of the Bear Lake stake of Zion. Star Valley stake was organized at a quarterly conference held at Afton, Wyoming, November 11, 1892. The following sisters were chosen to form the first board of officers for the Y. L. M. I. A.: Martha Elizabeth Roberts, president; Sarah Isabel Call and Alice Evelyn Lee, counselors; Myra Irene Longhurst, secretary and treasurer; Emily Call, organist. At the time of the organization of the stake there were six associations; but shortly thereafter a new one was formed, and in 1896 still another ward was organized.

During the four years, 1892 to 1896, several changes were made in the ward organizations owing to varying circumstances. In 1899, a new ward organization was effected. Since the organization of the stake, the officers have visited each of the local associations twice annually, excepting in a few instances where contagious diseases prevailed in some of the wards.

The following sisters also have acted in various positions on the stake board: counselors—Etta Burton, Ida Luetta Roberts; secretaries and treasurers—Artemecia Call, Janet Gardner Humphreys and Carrie C. Burton; aids—Clarissa Parsons, Hattie Hyde, Mary Titensar, Lena Jenkins and Janet Gardner Humphreys; choristers and organists—Annie

Hood, Emily R. Call, Elizabeth Hurd, Janet Hood Gomm; librarian—Kate R. Gardner.

It is of interest to note that two of the stake officers, Counselor Luetta Roberts and Secretary Myra I. Longhurst, have filled missions to Samoa. Through the efforts of Sister Longhurst a Young Ladies' Mutual Improvement Association was established at Malaela, island of Upolu, Samoa, some time between November 1898 and August 1901, it being the first in that land.

The stake now numbers 10 wards with a regular membership of 378. There are 48 books in the traveling library and 301 in the local libraries.

The stake historian says: "We have traveled by team when visiting through the stake and were generally our own teamsters. We have traveled in snow, rain, and sunshine, in bitter cold and intense heat; have had some narrow escapes through runaways, but no one has yet been injured: we feel that we have been greatly blessed."

The stake and ward officers' meetings are held monthly, where lessons are prepared and delivered according to the plan adopted by the General Board. There is a sweet spirit of unity and peace in these northern pioneer towns which compensates the girls for many necessary sacrifices and deprivations. The population is mostly young married people. Officers and members meet and mingle on one common ground laboring for mutual good and Mutual Improvement.

SUMMIT STAKE.

The Summit stake Y. L. M. I. A. was organized November 10, 1878, by the presidency of the stake at Coalville. The following sisters were then placed in office: Eliza P. Rhead, president; Lucy Stevenson and Marion Frost, counselors; and Mary J. Brim, secretary and treasurer. Previous to this time, however, on October 4, 1874, a local Retrenchment Society was organized in the same town, with Hannah Eldredge as president; Sarah Fisher, Eliza P. Rhead Margaret Smith, Sophia Frost, Ida Lewis and Ellen Miller as counselors; and Lovenia Bullock, secretary. Sister Eliza R. Snow effected the organization. In 1877 the name "Retrenchment Society" was changed to that of Young Ladies Mutual Improvement Association.

After the Coalville ward organization was completed and in working order, local associations were formed in Kamas, Peoa, Henefer and Hoytsville before the stake organization came into existence.



ELIZA P. RHEAD.

Under President Rhead the following sisters served in the stake organization for the terms set opposite their names: Eliza Rhead, president, seventeen years; Lucy Stephenson, first counselor, seventeen years; Marion Frost, second counselor, eight years; Betsy Bullock, second counselor, nine years; Annie R. Salmon, secretary and treasurer, (term not given); Olive Rhead, secretary and treasurer, (term not given).

On account of President Rhead's death the stake was reorganized October 17, 1895, Celestia Y. Pack becoming president; Anna May Cluff, and Catherine D. Burbidge, counselors; Grace E. Pack, secretary; Libbie Young, treasurer. May 6th, 1897, Laura C. Pack succeeded Anna May Cluff as counselor.

When the Summit stake was reorganized, Celestia Y. Pack was called to act as president of the Relief Society, and a reorganization of the Y. L. M. I. A. stake board was effected. This occurred May 19, 1901; the officers appointed were: Grace E. Pack, president; Elizabeth Thomas and Genevieve Pack, counselors; Edna Williams, secretary; Ellen Copley, aid and librarian; Florence Brown, Alice Sargent and Annie R. Phillips, aids. Later Ella Pack became an aid. During the year 1901 the eleven wards of the stake were entirely reorganized and five new associations were organized during that year and 1902.

In order for her to go on a mission with her husband, President Grace E. Pack Callis was given an honorable release, and at a quarterly conference held May 13,

1906, a new board was sustained: Miriam L. Cannon, president; Martha Wilkinson (Mills) and Edna Williams, counselors; Alice A. Archibald, secretary and treasurer. During Sister Cannon's time the following acted on the board: Ethel Rasband, chorister; Effie Carruth, librarian; Agnes Stromness, Emma Marchant, Myrtle Jones, Eva Pack, Florence Crittenden, Ellen Copley, Delphia Hetzler. This board labored at considerable disadvantage as the president and secretary lived near Park City, far removed from the stake headquarters; nevertheless they accomplished good work. President Cannon's recommendation that a president be selected who lived in or near Coalville was finally accepted.



MIRIAM L. CANNON.

A reorganization took place September 16, 1909, when the following board was sustained: Lenore Evans Boyden, president; Edna Williams and Margaret Farnsworth, counselors; Artemesia Blake, secretary and treasurer; Effie Carruth, librarian; Jessie Manning, chorister; Gladys Beard, organist. The six first mentioned of Mrs. Cannon's aids were retained and Alice Archibald, Maud Eldredge and Emma Davis were added.

All those who have filled positions on this board have labored faithfully and to the best of their ability. Although located at no great distance from Salt Lake City this community has very few advantages of railroad communication. Park City may be reached easily, but the route to the headquarters of the stake is very round-about, lying north through Ogden, east through Weber canyon, southwest to Coalville. All except six of the towns must be visited by

wagon, over mountain roads at distances varying from two to thirty miles; and in winter the snow lies very deep.

Summit stake comprised all of the county of that name, as well as Almy, Evanston, and Rock Springs in Wyoming, until the year 1898, when the three mentioned towns were cut off. There are at present thirteen local associations, with 331 members.

In 1900 the stake set out to secure a traveling library; accordingly eleven boxes were filled with good books and began their migrations around the stake. There are now 210 books in the traveling library and 154 in the local associations.

When this stake was put under the splendid management of Elder Moses W. Taylor there was a brightening and tightening of all interests. The Mutuals felt the rejuvenation in common with all other organizations. Situated in the tops of the eastern hills of Utah, Summit is forging rapidly forward with its sister stakes in all that is good and true. The summer's work has been devoted to piecing quilts and studying the literary lessons, varied by lectures on Spain, Italy, Sweden and Austria, with a comprehensive appreciation of Carpenter's Geographical History. We may content ourselves with the feeling that the future will see the girls constantly growing upward and struggling to attain that perfection of character which is the heritage of the Saints.

TAYLOR STAKE.

This stake is situated in the fruitful farming sections of southwestern Canada, and was included in the original Alberta stake. But in 1903, the Canada settlements were divided into two portions, the older ones on the west remaining in the Alberta stake, and the three thriving towns of Stirling, Magrath and Raymond organized into the Taylor stake. The splendid labors of John W. Taylor in this country were recognized by naming the stake for him. Associated with him in the great and loving loyalty which marks his single-hearted life, was Brother Charles O. Card, without whom, and his wife "Aunt Zina," many of the Canadian settlers think there would have been no Canada for the Mormon people. The town of Raymond is almost exclusively the product of the successful efforts of Jesse Knight

and family to establish the mighty industry of sugar-raising. Under a unique system of parceling out the land to settlers there has grown up, as if by magic, a strong, affectionate, and prosperous community, who own their own homes, and who are growing rich in the various grazing, sugar-beet, and farming industries which he and his sons have so nobly fostered and developed.

Prior to 1903, at the suggestion of President Charles O. Card, the Mutual Improvement Associations of Alberta stake were divided into circuits. Those associations which now comprise the Taylor stake formed the eastern circuit; and over this division, there were set officers in the various organizations. The officers who had charge of the Y. L. M. I. A. were: president—Jennie B. Knight; counselors—Dora Jacobs and Elizabeth M. Porter; secretary—Eva Probert; treasurer—Lydia Partridge. These sisters labored faithfully and well for one year, and then the treasurer moved away, and Elizabeth King was chosen. One year later, two aids were selected: Margaret E. P. Gordon and Janet Faddes. The latter died in 1906, and Katherine Tanner was chosen to fill the vacancy.



JENNIE B. KNIGHT.

When the Taylor stake was organized in August, 1903, these officers were retained as the stake board of the Y. L. M. I. A. President Joseph F. Smith presided at the conference where this was accomplished, and the sisters were set apart to their offices under his supervision.

Jennie Brimhall Knight left an indelible impression on this stake with her amiable disposition and her sympathetic insight into girl nature. Her removal to Provo, Utah, made a reorganization necessary.

In May, 1906, the following sisters were sustained: president—Amelia H. Allred; counselors—Edith F. Budd, Margaret E. P. Gordon; secretary and treasurer—Mary Duke; aids—Allie Jensen and Guenivere Brimhall. Elsie Heninger, Hattie Clark, and Mabel Powelson were added in 1907, and Fannie V. Gordon and Lottie H. Knight in 1908.



Margaret E. P. Gordon, Amelia H. Allred

AMELIA H. ALLRED AND BOARD.

Mrs. Allred was a thoroughly well equipped leader, spiritually and intellectually, and did much to place her stake in an enviable condition. No fault could be found with her work; however, she may have been unjust to herself by being too conscientious toward her avocation while still devoting heart and soul to the sweet and eternal vocation of motherhood. It was with keenest regret that she was finally released, at her own request, on account of her increasing family duties.

A second reorganization was effected May 15, 1910, with the following officers: president—Margaret E. P. Gordon; counselors—Mary A. Weed and Ina M. Erickson; secretary and treasurer—Lura Redd; aids—Jahzeel Merkley, Allie R. Jensen, Lottie H. Knight, Jennie Fawns, Maud McCarty, Marie Young.

The new president, Mrs. Gordon, is noted as a remark-

able class leader, in both local and stake work. She is an excellent disciplinarian and she uses the summer months to catch up all loosened ends of the winter studies. Her wards are certainly as well acquainted with the various lessons given as any could possibly be under their circumstances. Indeed, their lesson work would do credit to any stake in Zion, and put many older and more favored stakes to the blush for the efficiency and intelligence of both leaders and learners.

The stake owns a good library of 73 choice books, and they are eagerly read; while new books are being added constantly. This stake has always been represented at the June conference in Salt Lake City in spite of the expense and distance.

The Mutual Improvement Associations stand at the head of all the social life in this stake and wield their powerful influence for simple and pure standards of living and thinking.

TETON STAKE.

Teton stake was for many years a part of the Fremont stake in southern Idaho. Indeed, it was composed of a few scattered families, who left their Utah forbears and located in this rich but cold and isolated region, because of stock or grazing interests. This is the famous country which Seton-Thompson and Owen Wister have made familiar with vivid descriptions of the rare hunting and fishing facilities. The Tetons are three high unique peaks, rising from the surrounding mountains with rounded finger-tips of giant size. The Jackson Hole valley is famous in local history for the notorious bandits once infesting its lovely vale. Other parts of the country are known for their historic cowboys and hunters. This stake is directly on the way to the Yellowstone wonders, and people have many opportunities of seeing the beauty of nature in its wildest and most fascinating aspect. For eighteen years this isolated and scattered lot of young married Saints were without auxiliary organizations of any kind, and when the various associations were formed, there were only young married women to occupy all the offices and fill all the membership pages of the two women's associations. However, there is great progress noted in their work in the Mutual Improvement Association in the nine years of its existence; so that no discouragement is felt by the dwel-

lers in Teton nor by those visiting officials who become acquainted with the people there.

September 2, 1901, the Y. L. M. I. A. of the Teton stake was organized by President Joseph F. Smith; Sarah Eddington of the General Board being present. The following officers were chosen and sustained: Mattie A. Tonks (Sheets), president; M. Hannah Price and Clara Clawson, counselors; Elizabeth Beesley, secretary-treasurer; Agnes E. Price, corresponding secretary; Mary Eddington, Helga Thomas and Amy Cheery, aids.



MATTIE TONKS SHEETS.

September 4th, 1904, a reorganization was effected as follows: Burnetta S. Killpack, president; Isabel Penfold and Emma Hulet, counselors; Agnes Price (Rigby), secretary and treasurer; Ada Wilson, corresponding secretary; Mary Sewell, librarian, Maud Pratt Griggs, music director; Helga Thomas and Eva Young, aids.

A reorganization took place on May 16, 1909, when Isabel Penfold became president with Helga J. Thomas and Mary W. Sewell as counselors; Elvira Hopkins, secretary; Lillie Winegar, treasurer; A. T. Durrant, librarian; Maud P. Griggs, music director; Ella Rigby, organist; M. A. Griggs, senior class leader; Debbie Stevens, junior class leader; Elizabeth Durrant, Elizabeth Driggs, Marion H. Price, aids.

August 15, 1909, the Y. L. M. I. A. of the stake was again reorganized with the following officers: Helga J. Thomas, president; Mary W. Sewell and A. T. Durrant, counselors; Dora Dustin, recording secretary; Isabel Penfold, treasurer and librarian; Elizabeth Durrant, organist; Burnetta S. Killpack, honorary member, and the remaining officers as on the last board.

Many of the officers above named have served in various capacities, and in addition the following have acted: librarian—Artemesia Penfold; assistant secretary—Sarah Cole; *Journal* agent—Rebecca Stone; aids—Florence Allen Cheney, Ora Molen, Eva Englersen.

This stake, according to the report for 1909, has seven local associations with a membership of 185. They have a traveling library of 83, and local libraries containing 197 books.

As an excellent example of what progressive young people can do under most trying circumstances let it be recorded that these isolated M. I. workers have developed a most admirable course each summer during the past three years. It may be instructive to give this course in some detail. The two Mutual boards prepared a pamphlet for each summer's work containing two pages of instructions to their ward officers, followed by a detailed program for each Sabbath evening of the season. The subjects were distributed between the young men and young lady members, and the meetings were generally conjoint. When one reads of such ethical topics as "The Relation of Determination to Success," "The Ethics of Being Clean," "Decoration Day, its Origin and Purpose," "Loving and Serving," "Ethics of Cheerfulness," "Self-Control," "Ethics of Ventilation in Home and Church," "Etiquette in Places of Worship," and "Modesty," one realizes what the strength of Zion means. Then these topics were relieved by poems from Longfellow, Robert Burns, Eliza R. Snow, Goldsmith, Shakespeare and other classic and home writers. Character sketches are given of Brigham Young, Abraham Lincoln, Eliza R. Snow, James Russell Lowell, George Eliot, Edward Everett Hale, Edward Eggleston, and others.

In the year 1909, various books were taken for review. We find Stevenson represented by "Dr. Jekel and Mr. Hyde;" George Q. Cannon by the "Life of Nephi;" Washington Irving by "The Legend of Sleepy Hollow" and Susa Young Gates by "John Stevens' Courtship." All this is added to by bits of scientific lore about "The Spectroscope and its Importance to Science," "Wireless Telegraphy," "Aerial Navigation" "The Seismograph," and other modern marvels. Really, this stake's doings give a decided uplift to the heart

of the student who loves the cause of Zion and who watches its growth with intense interest. A further report adds that these lively young people hired the big dancing hall in Driggs, paying two hundred dollars a season for its use. This gained entire control of the amusements of the young people of the stake. They organized basket-ball teams in every ward, and took the general oversight of all their young people's play, thus securing the absolute management of their most significant environment and widest education.

TOOELE STAKE.

The young women of Tooele ward were organized into a Retrenchment Society June 24, 1874, with the following officers: superintendent - Jane Dew; president—Elizabeth Delamare; counselors—Mary Warburton, Caroline Morgan, Eliza Clegg, Mary A. Spiers, Barbara Gowans, Martha Bowen; secretary—Mary A. Atkin; assistant secretary—Emily Warburton, treasurer—Celestia Lee. At this meeting 57 names were enrolled; Eliza R. Snow was present. On March 9, 1877, the first conjoint meeting with the Young Men's Mental and Physical association was held. The name of the society was changed to the Young Ladies' Mutual Improvement Association in September, 1877. Such in brief is the history of the beginning of this work in Tooele stake.

The second society organized was in Grantsville, September 16, 1874.

The stake Young Ladies' Association was organized by Stake President F. M. Lyman, in January, 1879, with Ann Tate as president and Eliza Craner as secretary; the counselors—Sarah Bates and Aroetta Hale—not being chosen till September 12, 1880. At the first stake conference, held February 8, 1879, in Tooele City, Elmina S. Taylor, M. I. Horne and Zina D. Young were present.

December 12, 1895, this stake was reorganized. Naomi Gillette was made president, with Susannah Dunn and Ellen Park as counselors; Bessie Marshall, secretary: Charlotte Rowberry, assistant secretary; Jessie Dunn (Huffaker), treasurer.

The stake was again reorganized December 3, 1904, with the following officers: president—Ellen Park; counse-

lors—Annie Bowen (Campbell), Jennie Huffaker; secretary—Alice Tate (Hanks); assistant secretary—Nettie H. Anderson; treasurer—Jessie Huffaker; librarian—Ada Nelson Doremus; music director—Edna Nelson (Cornue); organist—Rebecca Atkin; aids—Annie Parkinson, Rachel E. Woolley.

In addition to the officers already named, the following have acted upon the stake board in various capacities: Adelaide Adams, Emma J. Jefferies, Malinda McBride, Mary Ann Dunn, Etta Judd, Amelia Nelson, Emily Isgreen, Martha Dunn, Elizabeth Broomhead, Emma Gee, Sarah Gee, Annie Marshall, Nettie Hale, Jane Robinson, Lois Lyman (Dunyon), Mary Gordon, Annie Judd, Evelyn Gordon Isgreen, Lillian Spiers, Ethel Wrathall, Jane Robins, Matilda L. Clegg, Mary A. Shields, Mamie Clark Mathews, Effie Atkin, Mabel Johnson.



ANN TATE.

There are nine associations in this stake with a membership of 304 in addition to the twelve stake officers. While this stake is not strong in numbers or wealth, there is a commendable desire to do good and active work. During the past few years, the Young Men's and Young Ladies' Mutual boards have arranged a course of lectures, bringing speakers from Salt Lake City with a view to stimulating a desire for higher culture and a broader outlook upon life.

The associations in this stake did not close through the summers of 1908-1909, but provided original programs of a literary and musical nature, with the pleasing innovation of reading letters from missionaries once a month. In recent years, the near presence of the smelters to this vicinity has brought with them the usual grave menaces of cheap dance-halls and other cheap amusements to suit the pleasures of the many men who are there employed; so that this

one-time urban and unsophisticated community is fast receiving all the impetus for good and bad which comes with free mingling of all classes and sects. Who can measure the value of the M. I. A. to these girls in Tooele stake?

UINTAH STAKE.

Uintah stake, on the far eastern border of the Utah state line was a barren wilderness where lived some hardy pioneers and a few roaming savages, when the first Mutual Improvement associations were organized. But with the opening up of the country came a greater influx of hardy Mormon settlers, and in a few months there grew up in the bosom of the desert a thriving and fruitful population. In 1887, on February 14th, the first stake Y. L. M. I. A. board was organized. There were already three small settlements away out there in Uintah county, Vernal, Merrill and Mill wards. Here then, in Vernal the stake was organized, with all proper officers, and there had begun another of those marvelous western, Mormon transformations which are even today the surprise and study of the world. The officers of this initial stake board were: Roxana Remington (Iverson), president; Henrietta Hatch and Amanda Remington, counselors.

September 24, 1894, Cora I. Johnson was sustained as president with Esther Young and Caroline A. Stringham as counselors.

In addition to the officers already named the following sisters have acted on the board in various capacities: counselors—Catherine Calder, Flora E. Collett; secretaries—Mary G. Gagon, Julia E. Dillman, Sarah E. Collett, Rose M. Hardy, Rosella Belcher, Annie E. Young, Geneva Carhart, May Hacking Calder; librarians—Emeline Y. Pack, Anna Smart; aids—Annie E. Young, Adaline Longhurst, Frances M. Nielson, Sarah Richardson, Alice Bingham, Sarah Rudge, Eliza J. Pack; organists and choristers—Emeline Y. Pack, Myrtle Belcher, Vilate Bennion.

The officers have changed many times, as girls will marry, and then what follows naturally and happily but motherhood to partially shut off the young matron from active participation in public affairs? But whoever the president and her associate officers, there has been some most

excellent and progressive work done in this isolated stake. They have suffered several grievous losses by death in their official family—Caroline A. Stringham, Esther Young, Julia A. Dillman, who have been truly mourned by the girls among whom they labored.

With the opening up of the Uintah reservation lands in 1905, a new town grew up which was well named after our strenuous ex-President—Roosevelt. The first Young Ladies' Mutual Improvement association on the reservation was organized at this town, September 7, 1909. Isolated as these little settlements have been from railroads, surrounded with hordes of reservation Indians, hundreds of miles away from modern utilities, they yet grew with that slow, upward growth which is after all the sanest and safest of all communal development. There are now six associations in the stake, with 228 members enrolled. The traveling library contains 63 and the local libraries 134 books, and they are read with the earnestness and pleasure which hard-earned opportunity gives to eager students. The summers see the girls in Uintah busy on the farm and in fruit fields; but they prepare good programs for the monthly conjoint Sabbath meetings, when ethics, literature and music share the time. While far away from headquarters, they are still close to the divine spirit of faith and love, and an excellent spirit prevails throughout the entire stake.



ROXANA REMINGTON (IVERSON).

UNION STAKE.

Union stake comprises a most beautiful section of country. Situated in the vicinity of the far-famed Columbia river,

it enjoys frequent rains alternating with brilliant sunshine. Its trees are noted for their beauty, and all undisturbed spaces are covered with grass. Almost all kinds of fruit grow in abundance, as well as various kinds of grain.

The town of LaGrande, located in the valley of that name, enclosed on one side by the Blue Mountains and on the other by timbered mountains, forms the headquarters of the stake. It has a population of about 6,000, of whom perhaps 600 belong to the Church of Jesus Christ of Latter-day



Maud Schofield, Edith Nibley, Pearl Lyman, Melissa Lewis, Ida M. Ferrin, Polly L. Storey, Ida L. Andrew, Evaline Rosenbaum.

Saints. In the stake there are seven local associations of the Y. L. M. I. A., two being in Idaho, about 12 hours distant from headquarters on the railway. The first membership was only 81 for the entire stake, it is now 275.

The stake board of the Y. L. M. I. A. was organized June 9, 1901, by Apostle A. O. Woodruff and his wife, Helen Winters Woodruff, and the stake presidency. The officers were: Ida L. Perry (Andrew), president; Polly L. Storey and Agnes Baird, counselors; Maud Schofield, secretary and treasurer.

A reorganization took place September 13, 1908, when the following presidency were sustained, the same secretary and treasurer being continued: Evaline Rosenbaum, president; Rural Pearl Lyman and Mary H. Dalton, counselors.

In addition to the sisters already named the following have acted upon the board in various capacities: Flora Gidney, Charlotte Taylor, Mary A. Black, Ileen Clark, Effie Blanchard, Susan Myrtle Carbine, Ethel Greenwood, Ida M. Ferrin, Edith Nibley (Stoddard), Ollie Nibley, Melissa Lewis. Dr. John H. Hubbard of the High Council was appointed a special aid by the brethren of the stake presidency and rendered valuable assistance.

The studies for the summer of 1908 were domestic science and domestic art; for 1909, literary work and lecture courses; for 1910 the work planned consists of gymnasium work and needlework, with one lecture a month.

The usual number of stake conferences are held, with semi-monthly meetings of the stake board and frequent conjoint board meetings.

The traveling library, started in 1901, consists of 182 volumes of excellent selection.

Practically all travel in this stake is by railroad. Thus far the stake officers have paid their own traveling expenses but at present a plan is under consideration by which the expenses of auxiliary organizations will be met. An excellent spirit of unity exists among the people of the stake which engenders the true spirit of progression. President Rosenbaum claims that no better girls can be found than her girls; and she gives much credit to the ward officers for the splendid work being done.

UTAH STAKE.

Under the direction of Eliza R. Snow and Zina D. Young the first Mutual Improvement Association in Utah stake was organized in the year 1874. The first society was called a retrenchment association, and Margaret Smoot was called to be the president, with Jane Jones and Margaret Cluff as counselors, and Martha Riggs Beesley as secretary and treasurer. Sister Smoot was a woman of great dignity, and of manner most persuasive; and those first meetings held in her parlor were influenced by her superior personality.

Later the meetings were held in the vestry of the old tabernacle, and still later in the county courthouse.

In the year 1878, the stake was formally organized, with Margaret Cluff as president, and Helen Alexander and Caddie Daniels Mills as counselors; Emily G. Till (Cluff) as secretary and Christine Smoot (Taylor) as treasurer.



MARGARET CLUFF.

An urgent call for help in the Relief Society resulted in the resignation of Margaret Cluff, who was followed by Helen Alexander (Harvey) as president, assisted by Emily G. Cluff and Zina Y. Williams (Card) as counselors. In the year 1880 Helen Alexander resigned and was succeeded by Emily G. Cluff, with Zina Y. Williams and Hannah Booth as counselors.

Those early meetings were in the main devoted to testimony bearing. These first officers had many assistants whose duty, like that of the Relief Society teacher, was to make collections from door to door for the needy.

Many changes have occurred in the stake board. In addition to the sisters already named the following have acted in the positions noted: presidents—Jennie Tanner (1883), Zina Lyons (Wilson) (September 2, 1888), Donna M. Meacham (February 28, 1891), Clara Holbrook (Jarvis) (May 13, 1900), Alice Louise Reynolds (October 1904); counselors—Annie Jones (Atkin), Hannah Billings (Daniels), Laura Foote, Otillie Maeser (Phelps), Grace Smith (Cheever), Ida Coombs, Ellen B. Jones, Martha L. Harding, Olive Smoot Bean, Alice L. Reynolds, Josephine D. Booth (Woodruff), Nell Sumsion, Vilate Elliott, Sarah Giles, Ida Alleman, Jennie B. Knight; secretaries and treasurers—Annie K. Smoot (Taylor), Annie

Jones Atkin, Olive Haws (Glen), Maggie Watson, May Smoot Glazier, Fannie Elliott (Dunn), Evelyn Billings, Emma S. Simons, Emma Thatcher, Mary Boshard, Leila Meacham Snyder, Ethel Smith, Margaret Bean, Beulah K. McAllister; aids—Tennie Hinckley, Jennie B. Knight, Mattie E. Vogel, Lillian H. Cannon, Ellen Senior, Martha Hindley, Lillie Fairbanks, Annie Hindley, Nell Sumsion, Inez Knight Allen, Donna M. Meacham, Sarah Giles, Rhoda Perry, Mabel T. Davis, Margaret Thurman, Esther Call Stewart, Hattie R. Speckart, Leah D. Widtsoe, Detta Caffery, Frances Bird, Bessie



JENNIE TANNER.



EMILY G. CLUFF.

Gudmundson, Hazel Stallings, Prilla F. Shill, Margaret E. Maw, Emma Jensen, Sadie Graham, Achsa E. Paxman, Anna H. Hinckley, Fannie Roland, Sarah Whitney, Vilate Elliott, Nellie Schofield.

Utah stake was divided in January, 1901, the northern portion going to form Alpine and the southern Nebo stake. At this time there were 39 local associations and 1903 members. At the close of 1909 there were 21 associations and 983 members.

Similar as the history of the Mutual Improvement work of Utah stake may be to that of other stakes, it is not without its unique features. From this stake went forth the first duly authorized girl missionaries—Inez Knight (Allen) and Jennie Brimhall (Knight). Sisters Knight and Brimhall were followed by Josephine Booth (Woodruff), Clara Holbrook (Jarvis), and Vilate Elliott. Since the going forth of the first two missionaries, Utah stake has never been without a representative from among her girls in the missionary field; and those who pioneered the way made a record



DONNA M. MEACHAM AND BOARD.

in Great Britain that is not easily overestimated; a record generally maintained by those who have followed. Of their work one of experience has written: "Perhaps the best record that can be made of these girl missionaries is, that all their study and travel and varied experiences have but increased their value as superior wives and character-moulding mothers." This work, and much else of a similar nature, was fostered under the veteran leader of the stake, President David John, who was of the broadest mind and heart in all that pertains to the advancement of women.

Sister Donna M. Meacham, whose term of office as pres-

ident far exceeded in time that of any other president, and who has left the impress of her spirituality on all her work, instituted a plan of communication between the investigators in the mission field and our own girls. The associations began the work by sending to the elders their *Journal*, *Juvenile Instructor*, and other pamphlets; thereby opening up an extensive correspondence with women abroad. The work done has been of the quiet, effective sort, that sows seeds for a far away but nevertheless rich harvest.

Good music has for not a few years been a prominent feature of the M. I. Association of Utah stake; forth from her wards have gone a number of talented young women, recognized today as among the first soloists in Zion. In this number we would include Emma Lucy Gates, Emma Ramsey Morris, Arvilla Clark Andelin, Hazel Taylor Peery, and Florence Jepperson. Nor would the names of half a score of others whose voices are far above mediocre exhaust the list. At present there are ten creditable quartets in the various wards of the stake. Such an atmosphere has had a tendency to solve the ever present problem of suitable music.



ALICE L. REYNOLDS.

For many years Utah stake was the home of one member of the General Board, Susa Young Gates, who during one or two seasons presided over the Fourth ward Y. L. M. I. A. of Provo. During her term of office, she, with the help of her counselors, Christine Smoot Taylor and May Ashworth Booth, conducted a very successful bazaar, that funds might be raised to build an amusement hall. For this purpose, the meeting house was transformed into artistically decorated booths, where fine needlework, kitchen

aprons, laundry bags, prettily dressed dolls, quilts and innumerable other articles were exhibited and sold. In the center of the hall were long dining tables from which well-nigh half the town ate chicken dinner. Night brought together Provo's best talent in a series of first-class entertainments. The gross receipts of the week were practically one thousand dollars.

Perhaps no stake in the Church has had greater advantages for growth than has Utah stake; for in Provo is located the Brigham Young University, a school richly endowed from on high, one whose spirit is like unto the spirit found within the temple of our God. This institution has not only educated many of the officers of the M. I. A., but it has at all times fostered such pure loyalty to the spirit and genius of Mutual Improvement work that its good can not be computed. Almost without exception the lady missionaries who have gone from Utah stake have been students of the institution—many of them graduates. And what is true of the missionaries is equally true of the girls who have distinguished themselves in music.

In the years 1891 and 1892, with the sanction of President Elmina S. Taylor, representatives from the Y. L. M. I. A. were called from the Church at large to take the Guide course of study in the B. Y. U. It included theology, domestic science, history, physiology, and civil government. It might be said that this movement was of general interest, and that this work was not especially related to the work of Utah stake. Grant the statement; yet is it true that, because of the locality, many of that goodly number who responded to the call were from Utah county.

For many years the B. Y. Academy devoted one morning each week to M. I. work. At such times one might witness eight or nine associations with an average membership of fifty girls, all carrying on their work under one roof. And this spirit of mutual help has been reciprocated. To-day in the domestic science department of the B. Y. University are a number of gas stoves, the gift of the M. I. Association of Utah stake and Provo City.

WASATCH STAKE.

This small but rather compact stake is situated in a lovely valley at the east outlet of Provo canyon. Plenty of water, good grazing and fine grain facilities have made of this country a fruitful and comfortable dwelling place. It is a little too cold for some of the tenderer fruits to fully ripen, but there are plenty of succulent vegetables and delicious ordinary fruits. The people have been somewhat isolated, and have, therefore, kept many of the genuine and homely virtues of hospitality and neighborliness bright. They may lack in the restive spirit and reckless plunging common to railroad centers, but they have solid virtues and quiet joys which are ample compensation for the frothier elements of the social whirl of large cities.



JOSEPHINE C. JONES.

There were a number of Retrenchment Societies in these quiet villages before the stake board of the Mutual Improvement Association was organized; but there is no record sent down of these initial organizations. At the present time there are nine local associations, with 378 members.

The stake board of the Y. L. M. I. A. was organized in the Heber City hall, May 6th, 1881, by President Abram Hatch. Josephine C. Jones was appointed president, with Mary Duke and Mary Forman as her counselors. Sarah J. Hicken was made secretary. After four years service this board was honorably released and a new one installed.

Several reorganizations have taken place, the date of each appearing in the following list, with the name of the new president appointed: May 8, 1885—Ruth Hatch; Nov. 4, 1892—Anna R. Duke: Aug. 28, 1898—Emily Hicken;

Aug. 7, 1904—Eliza Rasband; Feb. 27, 1910—Clara Clyde. With these presidents the following sisters have acted on the board in various capacities: Mary E. Cluff, Sarah Cummings, Elfreda Jesperson Redmond, Sarah E. Giles Murdock, Lavinia Murdock, Leonora Duke, Millie Cluff, Lizzie Rasband, Georgiana Clyde, Clara Murdock, Annabel Murdock Clyde, Lucretia M. Smith, Margaret Crook; Mary Bond, Jennette McMullin, Margaret J. Murdock, Edith North, Bertha Giles, Sarah K. Bridge, Emily C. Colman, Anna Smith, Rose B. Musser, Mary H. Price, Christina Smithies, Minnie Cummings, Mina M. Broadbent, Martha J. Duke Rooker, Mabel Price, Annie D. Stevens, Alice Jones, Mary L. Willes, Mabel Duke, Nellie Murray, Helena Roberts Muri. A number of the first workers have been continuously engaged on the stake board in various capacities, and have been a source of great strength.



RUTH HATCH.

This stake was one of the first to take up summer work when it was suggested by the General Board. In 1908, in connection with the stake board of Y. M. M. I. A., they planned a course of literary programs which were given in all the wards in circuit form. In 1909 gymnasium work was undertaken. Altogether the summer work has been much enjoyed.

The advent of President Smart into this stake, and the changes which have since taken place, have given life and impetus to all the branches of spiritual labor. They are forging ahead rapidly in *Journal* subscriptions, as well as in their excellent convention work. Since the stake established Wasatch headquarters at the Brigham Young University, in Provo, there has been a stream of young people going down into

that intellectual center for training and culture. The results of this are now plainly seen in the improved work done. But before this, in the long-ago days of their quiet isolation and retirement, there were many pleasant features of Mutual work. One especial thing was very commendable: they were



ANNA R. DUKE.



EMILY HICKEN.

one of the first stakes to introduce the stake Mutual entertainment with which to begin the conference. And the richest bounties of earth were always provided for these banquets, the hospitality of such occasions being as wide as the sea and as deep as its waters. Sister Anna R. Duke was beloved by all her associate workers, and when she was called a step higher, that is,to act as president of the Relief Society, she carried with her the respect and good will of every girl in the Wasatch stake. This was also true of those who preceded as well as those who followed after her. With the present organization, there is an awakened enthusiasm and joy which is ever the harbinger of loftier ideas and higher ambitions; so that Wasatch stake will now be found close to the front in all branches of spiritual improvement.

WAYNE STAKE.

One of the struggling and most difficult histories of our Church chronicles will be set down as belonging to Wayne stake. The country is barren, situated high up in the table lands of southern Utah. The climate is cold in the western part of the stake, but in Fruita, after getting down into the river "deep," the climate is much warmer and it is semi-tropical. There are some sons of Utah's "Dixie" in this stake, and their training in that forbidding land has helped to make heroes of circumstances and makers of local history. When our brethren first visited this section, years ago, it was decided that the stream of water would be sufficient for about two families. Now there are eight small towns in the confines of the stake. At times, some have counseled abandoning the place; but better counsels have prevailed; and certainly the distance, isolation, and hard conditions have enriched the characters of these girls and deepened the possibilities of eternal growth and happiness. There is a cheerful and sturdy spirit everywhere, due, perhaps, to the strong character and heartening councils of the stake president, Gearson S. Bastian. When the head is right, the body is well; if the head is sickly and of poor spirit, how quickly the body religious shows the effect of that falling-off! The farms are watered by expensive reservoirs, and when it is remembered that the dams are constantly breaking away, because of the sandy and shifting nature of the soil, it will be seen that it requires no small degree of faith and pluck to constantly renew them and to cling to the for-



ARETTA YOUNG.

lorn hope of future stability. But the end has so far fully justified the efforts put forth and the burdens borne.

The Y. L. M. I. A. board of Wayne stake was organized at a stake conference held in Loa, May 26, 1893. Miss Aretta Young was chosen as president. She was assisted by Mary D. Bullard and Julia R. Jeffery, as counselors. Miss Belle Forsyth of Thurber was afterward selected as secretary. Two years later, Miss Young was called to a position in the Brigham Young Academy, in Provo, and she therefore removed to that place, resigning her position as president; but she had given the work a vigorous start, as she was full of zeal and intelligent comprehension of the work needed.



SARAH A. ROBISON.

The following officers have since acted on the board, the presidents being set apart on the dates mentioned: presidents—Julia R. Jeffery, Aug. 25, 1895; Sarah A. Robison, Jan. 30, 1899; Turzah Hansen, March 29, 1904; Flora A. Russell, Nov. 12, 1905; and Rosa May Lazenby, May 10, 1908: counselors—Lotta Brown, Sarah Rust, Belle Forsyth, Turzah Hansen, Edith Lazenby, Ada Potter, Sarah E. Eckersley, Armelia Taylor and Anna P. McClellan; secretaries and treasurers—Belle Forsyth, Libbie Grundy, Amy Taylor, Annie Van Dyke, Louise Taylor, Jean Blackburn, Lillian Grundy, Lettie Morrell; aids—Sarah Rust, Ella Hunt, Amelia Taylor, Florence Mulliner, June Hansen, Rena Forsyth, Sarah E. Eckersley, Hannah Blackburn, Edna Snow, Maggie Adams, Nellie Hanks, Effie Coonigton, Mae Williams, Adell Earnstson, Rhoda Taylor, Edna M. Nielson, Pauline Brown, Anna P. McClellan, Ellen J. Hanks, Rhoda Bastian; librarians—Sarah A. Lazenby, Nellie Ivie and Elvira Taylor.

There are now eight local associations, with 205 members.

Although the conditions are changing in this stake, still there are many excellent and faithful souls there who are doing yeoman service in reclaiming the desert and planting a civilization where only desolation and barrenness formerly reigned.

WEBER STAKE.

The first step in Mutual Improvement work was taken in Ogden City, when Eliza R. Snow, Zina D. Young and Jane S. Richards organized a Retrenchment Association, February 14, 1877, with Emily S. Richards as president and Josephine R. West, Mary A. Ellis, Adelaide Brown, Maria Farr, Hattie Brown and Hannah Burton as counselors.

This local association had 140 members, held 91 meetings, and accomplished much in preparing the way for the work of Mutual Improvement in the various wards of Ogden and Weber county. Following this and prior to the stake organization, Mutual Improvement Associations were organized by the Relief Society stake president, Jane S. Richards, under the direction of Sister Eliza R. Snow, in four wards in Ogden and eight in the county.

At a Relief Society conference held May 10, 1879, Sister Eliza R. Snow organized the first stake board with the following officers: Sarah Herrick, president; Emily S. Richards and Josephine R. West, counselors; Harriet C. Brown secretary; and Rosaltha Canfield, treasurer. At the date of this organization the twelve associations had a membership of 440. At a conference held September 19, 1879, Rosaltha Canfield was sustained as secretary, as well as treasurer. Without further change, the board continued the work of organization and visiting the associations until June 21,1884, when both counselors resigned, and Ruthinda E. Moench and Elizabeth Y. Stanford were sustained to fill the vacancies thus created. Later Sister Canfield was released from the office of secretary and treasurer, and Mercy R. Burton was sustained as secretary, and Mamie Richards as treasurer.

March 11, 1892, President Herrick resigned and a new organization was effected, with Elizabeth Y. Stanford, presi-

dent; Rosaltha Canfield and Letitia Richards, counselors; Maggie Chambers, secretary; and Annie D. Taylor, treasurer.

September 20,1894, under the direction of the Y. L. presidency, the associations of the stake held their first county fair in what was known as the Stayner block in Ogden city.

The exhibits were varied and consisted of home products, including art work, hand-painted china, fancy needle work, crochet and knit goods, millinery, boys' tailor-made suits, ladies' under-wear, quilts, aprons, pillow-slips, dress skirts, dairy products. There was fruit in great abundance, all well selectedand very choice, and flowers of beautiful variety. The fair was kept open several days, and large crowds were in constant attendance. All the departments attracted admirers and patronage. The fair was a magnificent succes:, both socially and financially.



SARAH HERRICK.

Associations were organized from time to time until in 1901 there were twenty-four associations all in good condition with a total membership of 1,231. They ranged in distance from Ogden of six to twenty miles.

The financial condition of the association would seem to be prosperous from these figures: At close of report in 1893, it had in the treasury $320.95; in 1897, $390.16, and in 1902, $154.35.

At the close of 1909 there were eleven local associations, with 513 members. Generally, the associations are in a healthy and vigorous state and interest in the work is increasing.



ELIZABETH Y. STANFORD.

Sister Stanford, who acted as president of this stake for many years, was greatly beloved by all her associates but owing to poor health she was released September 17th, 1905, and Jennette I. McKay was sustained in her place with Sisters Rachel M. Middleton and Clara A. Brown as counselors, and Florence E. Stevens as secretary. Under this organization the following sisters acted as aids: Annie D. Taylor, Mercy R. Stevens, Elizabeth M. Goddard, Sarah Whalen, Etta G. Shupe, Elizabeth Rohaarr, Belva Woodmansee, Marian Johnson, Mattie Peterson, Julia Flygare, Lucile Wallace, Lettie Taylor, Gwendolyn Williams, Elizabeth Culley, Birde Wotherspoon, Etta Browning, Jeannette Peterson, Elsie Jacobs, Olive B. Thomas, Margaret J. Clark, and V. Pearl Burton.

Weber stake was divided August 9, 1908, and three stakes were made of this populous valley. The Weber stake Y. L. M. I. A. was reorganized with Joan W. Emmett as president and Jeannette P. Parry and V. Pearl Burton as counselors. Florence E. Stevens was re-sustained as secretary and Rachel M. Middleton as treasurer. The following sisters acted as aids: Clara A. Brown, Margaret J. Clark, Belva Woodmansee, Lucile Wallace, Nell Fowler, Eva E. Brown, Esther Harris, and Mabel Shorten.

Through the resignation of Sister Emmett a new organization was effected December 23, 1908, with Aggie H. Stevens, president; Martha B. Cooley and Amelia Flygare, counselors; Nell Fowler, secretary. The former board members were retained with the addition of Florence C. Poulter, Myrtle Moulding, Bertha Stone and Mildred Rich.

May 1, 1909, President Aggie H. Stevens resigned and Martha B. Cooley was selected as president, Amelia Flygare and Josephine West as counselors, with Nell Fowler still retained as secretary. These sisters were not set apart however, until June 23, 1909.

October 12, 1909, Josephine West was released and Margaret J. Clark was sustained in her place. At this time the aids were: Rachel M. Middleton, Florence E. Stevens, Eva E. Brown, Florence C. Poulter, Lida Boyle, Tillie H. Poulter, Mabel Charlesworth, Frances Poulter and Nettie W. Watson.

Each corps of officers has done such capable work that they have endeared themselves to the girls under their charge.

The Weber stake is noted for its original and scholarly work; no stake surpasses it in discipline and in culture. An effort to continue Mutual work during the summer months of 1906 was fairly successful, and since that time each year a summer course has been planned by the stake officers and successfully carried out in the different wards of the stake. The summer of 1907 was given up to famous musicians and their works, and standard authors and their books: among these former were MacDowell, Puccini, with a study of Madam Butterfly; of the authors: Washington Irving, Whittier and Bryant.

During the summer of 1908 Famous Men and Women of Today were taken up, among them being Jane Addams with

the Hull House developments—Thomas Edison and his miracle-working life. The summer of 1909 was devoted to a short study of the History and People of Foreign Nations. The summer course of 1910, planned in connection with Ogden and North Weber stakes for the city wards, is to consist of practical lessons in physical education and elocution given in the Weber Stake Academy byProf. E.J.Milne and his wife,Annie Spencer Milne. These will prove of infinite value to those ever-studious and thoughtful girls; but the country wards will have their work carried by extension courses to their places of gathering, as the constant ideal set for these Weber M. I. officers is to vitalize the farthest corners of their stakes with the same aims and inspiration which dominate the chief officials of the stake.

NORTH WEBER STAKE.

North Weber is one of the newest stakes, but its intelligence and progressive powers are not to be considered in connection with its age. Organized at the time when the old Weber stake was divided, its boundaries were fixed as Twenty-fourth street in Ogden on the south, Washington avenue on the east and the Weber county line on the north and west. The North Weber stake Y. L. M. I. A. began its formal existence with the best of beginnings: the proposed officers were invited to meet in the office of the stake presidency,August 16th,1908,and here a heart-to-heart conference was indulged in. The ideals set before the officers were met by their own generous desires to be worthy of the confidence placed in them. The officers chosen were Eliza F. McFarland, president; Birde F. Wotherspoon and Olga M. Drumiler, counselors; Lillie A. Moyes, secretary and treasurer; Mary E. Nordquist, chorister; Nelly V. Bluth, organist. Later the following were added: Kate A. Tolhurst, librarian; Elsie Powell, Ruby Terry, Jennie V. Thomas, class leaders. On her removal from the stake, Counselor Wotherspoon was released, Counselor Drumiler was promoted to be first, and Ruby Terry was sustained as second counselor.

The work of this stake has been characterized by a spirit of union and affection. The officers have endeared them-

selves to the members; especially is this true in the case of President McFarland. The work done is very similar in scope and purpose to that of the adjacent stakes—Ogden and Weber.

The summer course for 1909 consisted of a series of lessons in Domestic Science and Art, interspersed with literary gems and musical selections. These lessons were presented at the regular weekly meetings, except in the case of the fast meeting of each month, which was reserved for testimony bearing, and one other evening used for amusements, festivals, etc. Meetings were held conjointly with the Y. M. M. I. A. on the first Sunday evening of each month, the programs consisting of music, literature, religious and current topics, with occasional addresses by invited guests. Articles made by the domestic art classes were contributed toward a bazaar which was held at the close of the course, and the funds thus secured were used by the associations for books. The work was very successful and held the members together in good working order for the fall season.



ELIZA F. M'FARLAND.

For the summer of 1910, these officers have taken a very active interest, helping to plan the course in physical culture and elocution, which is to be given the Y. L. M. I. A. of the city wards in Ogden, Weber and North Weber stakes. Prof. E. J. Milne, as instructor in physical culture, will give short talks on the importance of exercise, the relation of body and mind, breathing, sleeping, bathing, and how to exercise; along with practical work in Swedish movements, Delsarte, dancing and other work which requires but little apparatus. Sister Milne's work will consist of lessons

in voice culture, including breathing exercises, pronunciation and articulation. On arriving at the academy building the members of each stake will proceed to their stake room where prayer will be offered, and any special instruction given, after which they will prepare for the class work, (all are to wear the regulation gymnasium costume) and march in order to the classes. The Junior girls of all three stakes will meet together for instruction, as will also the Senior members. Thirty minutes will be given for the work of each class.

The subjects outlined for the country wards in North Weber consist of talks on historical and present topics of interest pertaining to the leading cities of America with corresponding songs and literary gems for preliminary programs.

In August, 1909 the conjoint boards of the Y. M. and Y. L. M. I. A. carried out an excursion to Ogden canyon which proved a success socially and financially and the proceeds went to the stake treasury for expenses.

Weekly stake board meetings are held every Thursday evening in conjunction with the stake presidency, high council, and other stake officers, all meeting together for opening exercises after which each quorum or board goes to its own room for individual consideration of its work.

The board is divided into three committees, one each on class work, music, and amusements.

Monthly meetings are held for the instruction of local officers. The lessons are here presented and studied,especial emphasis being placed on the truths applicable to the daily life.

At date this stake has twelve local associations with 366 regular members and nine stake board officers.

The ringing motto of North Weber stake board deserves special mention:—"Ten Enrolled, Ten Present."

WOODRUFF STAKE.

The Woodruff stake is a very scattered one; it is located in four counties, two of which, Uinta and Sweetwater, are in the state of Wyoming and two, Rich and part of Uintah, are in the northeastern part of Utah. It requires two weeks steady traveling to cover the whole stake, and but a very

little part of the five hundred miles can be done by rail. It is mostly a desolate, sagebrush covered country, with rolling hills and few fertile spots. The route would take the traveler over much of the old "Emigrant Mormon Trail," and would show what difficulties were surmounted by those early travelers into the unknown west. This stake contains many mining camps, the famous Rock Springs coal mines being among them. The people move from one camp to another very often, and the conditions are hard; it is there-



Couns. Mary K. Dawson. Prest. Laura H. Burdett. Couns. Eliza F. McFarland. Sec. Alice Duncombe.

fore difficult to achieve anything like success in carrying forward educational or social movements. Many grazing lands are to be found in the hills, and those who are not miners are generally stock raisers. Thus the girls who have tried their conscientious best to keep alive the spirit of Mutual Improvement work have many obstacles to overcome. When one contemplates such efforts, the thought comes—not how little has been done—but how grateful is that little to those who are thus benefited. The present stake presi-

dent of the Y. L. M. I. A. is a progressive and aggressive young woman, with plenty of determination to do the best that in her lies, and this courage and zeal makes for righteousness among the daughters of Zion in this scattered section.

Ten associations have been organized, and a number of them are situated in the floating population of the mining camps. But these camps need them quite as much as any place on earth; so blessed be the strugglers in the Mutual cause in Woodruff stake.

The Y. L. M. I. A. of the Woodruff stake was organized June 6th, 1898, with Alice Burton, president; Minnie M. Bowns and Katharine Whittle, counselors; Lillie Bell, secretary; Tena Cox, treasurer.

June 22, 1901, the association was reorganized with the following stake board: Laura H. Burdett, president; Eliza McFarland, Mary K. Dawson, counselors; Alice Duncombe, secretary and treasurer.

In addition to the sisters already named, the following have acted in the capacities named: counselors—Daisy Duncombe, Eliza Spence, Carolina Mills, Elizabeth Edwards; secretaries—Josephine Murphy, Charlotte Sims, Bertha Parkinson, Lillian Cook; treasurer and chorister—Lottie Lusty; aids—Birdie McKinnon, Retta Blackner, Annie Goodman, Augusta Youngberg, Birdie Larson, Mary F. Shellby.

YELLOWSTONE STAKE.

Yellowstone is one of the newest of the stakes. This thriving Idaho center has already nine associations within its borders. The district was cut off from the old Fremont stake, and comprises those towns and villages lying nearest to the route to the famous National Park after which it was named.

The villages are nearly all reached by the railroad or are in easy distance. It is a land of deep winter snow and rich summer grain, and is remembered as the vicinity in which the scenes of the famous modern novel—The Virginian—were located.

The stake board of the Y. L. M. I. A. was organized at Parker on January 10, 1909. The following officers were chosen: president—Effie S. Miller; counselors—Mae Cameron,

Grace Z. Robertson; secretary—Azalia Mason. The aids were: Alta Kerr and Lucy Salisbury. One change has been made: Azalia Mason was released on Feb. 12, 1910, to take the position of a ward president, and Alta Kerr was chosen to fill the vacant place. The officers have not yet attempted any original summer work, contenting themselves with putting all their efforts into establishing the regular winter courses outlined by the General Board. Thus they may be left to work out in modest ways their own Mutual salvation, quite certain of success and prosperity in their appointed labors.



EFFIE SECRIST MILLER.

It is fitting that we should close with the history of one of our newest stakes. It typifies our growth; for into the web and woof of Mormonism are woven the bright threads of progress and development.

IN THE MISSIONS.

Branches of the Young Ladies' Mutual Improvement Association have been organized from time to time in Great Britain, Scandinavia, Australia, Japan, Samoa, the Sandwich Islands, and all of the large cities of the United States where there are headquarters of the Church missions. But these have necessarily been connected closely with the Young Men's Association. The work done is largely of a social or of a proselyting character. But wherever the organization may be, all partake of the good spirit, which is the same under every sky and in each human heart.